



TO THE
Much Honoured Collonel
Edward Harley,
Son and Heir to
THE

Renowned S ROBERT HARLEY,
Knight of the Honourable
Order of the BATH.

Much Honoured Sir !

Et my boldness crave
your favourable acce-
ptance to Epistle you,
and put your name in
the frontispiece of this precursor
to your Father's happy departure,
whose tendency was to be service-
A 2 able

The Epistle Dedicatory.

This Epistle is an historical Narrative of him, who was a worthy pattern of much goodness in life, and therefore said, to your self and others (of his own flesh and blood) "Children, I have taught you how to live, and now I do teach you how to die."

able unto his celestial transfiguration, his name (but mentioned) was, and is, as a precious ointment poured out: your religious fixedness in these changeable times, your discreet zeal for the advancing of your Lord & Master's kingdom, with your unfained love to the truth, more then all arguments besides; indigitated to me, that yours must be the patrociny; especially when I shal add the interest which you had, in such a Father's heart, who is now departed from among the living; and yet still lives with the Lord; hee had great things in reversion, held (in

The Epistile, &c.

(in capite) from heaven's magna charta, and is now gone to take the plenary possession of them. Whil' st Sir ROBERT HARLEY lived, I dare say, (his enemies being Judges) he much studied the art to live well, and as years and weakneses (towards his dissolve) did approach, hee studied (as much) the art to dye well, for his aim and end was to live in Jesus, and to dye in Jesus: to whom to live was Christ, and to whom, to dye was gain. This blessed servant of the Lord, was much ashamed that hee had lived so long, before he lived to God; but this he did also (viz.) most religiously & sincerely bless God (in my hearing) that for

The Epistle, &c.

forty years or thereabouts before his death, his soul was fixedly resolved to live to God, (who I doubt not) but he is blessing God with SIMEON, that he departed in peace, in a good old age, and full of grace.

Ignobled greatness had no value in his heraldry ; he well foresaw, that a Saint hath the richest coat, and that nothing in heaven or earth, doth so honour and enoble a family, or person, as true Religion ; as God in Covenant, as Christ in chief ; therefore, saith Christ to his Church, since thou wast pretious in my sight, thou hast been honourable, and so long shall an house stand before the Lord, and their Al-
mond

The Epistle, &c.

mond tree bud, and flourish;
(observe O you Gentry !) and
the Lord Jesus will put the rod
of power and authority into such
hands: for else, what is birth
but a dunghill flower? or paren-
tage but a filthy cloth? and
all the titles of honour, and em-
bellishments of the world's glory,
but sublunar, and stained vani-
ties; all whose tendency is to-
wards the dust. But to be a son
of grace, and a true believer, is
more true honour, then to bee
Theodosius the Emperour;
& this was the judgment of
good old SIMEON in this
Book.

Your religious Father (I hope
none will call this flattery) was

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eminently known to be a *Worthy* indeed, one of the Gospel's great *Worthies*, heaven's favorite, Christ's friend; and Christ his friend: for whose sake he cheerfully forsook all, and exposed himself, and all that he had on earth; to the fury and malice of his and Christ's enemies; and said oft (in evill times) hee would trust God with all: Seneca said wel to Polibius, *Salvo Cæsare, non est de fortuna conqueri.* So this noble Patriot, would not, did not murmur, and complain, when brought verry low; nor durst he implead, or pass an hard sentence against God, under any check of providence: but say, God is good, his will

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will is best, and blessed bee his name : thus he acts dependance on Jehovah, and his faith in the sure mercies of David ; then hee prays, and looks up, looks up and prays, again he praies & waits, waits & praies, he hears & believs ; then he humbles his soul with fasting, renews his covenant with his God ; & so keeps up his confidence ; mean while searcheth his soul after secret & lurking corruptions, if he could find any way of wickedness allowed in him, that he might lay aside every weight, & the sin which doth so easily beset us, and run with patience the race that was set before him ; looking unto Jesus, the author and finisher

The Epistle &c.

sher of our faith, who for the joy that was set before him, endured the cross, & despised the shame, & is set down at the right hand of God, Heb. 12. 1, 2.

It's abundantly known he was of a publick spirit, and layd out himself beyond his strength, to bee doing good at every call of providence; not only in a Parliamentary way, wherein religious Sir ROBERT HARLEY was ever chosen by his country to be one, & in Gospel or Church-work (within his sphere and capacity) he had an enlarged and a pious heart, together with a liberall hand, however he did streighten himself and his, and engage his credit, that hee might
shew

The Epistle, &c.

shew bowell-kindness to the despised, but faithfull ministry of the Gospel, and to the indigent members of our Lord Christ; not onely in his native country, but even to peregrines, & exiles; And since I have touched the Ministry, his love to all the worthy labourers in the Lord's Vineyard is much known, where ever himself was well known; and for his Country, Hereford City, and County, must not bee silent, to praise God for him, whose pious care for their spirituall good, hath excelled, since they do enjoy many faithfull, able, and painfull Ministers, mostly by his choice, bounty, and liberality; who else in all probability, had
layne

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layen waste, and old, as many other places do ; or else had been under seducers, not teachers of sound Doctrine, under Idol shepherds, dumb doggs, and ignorant leaders, who are destroyers, not builders.

In his declining days, his Father of mercies exercised him with sore afflictions, of bodily infirmities, spirituall combates, and conflicts, and soking, and grinding distempers of the stone in the bladder, with Apoplexies, and Palsie, and other infirmities of age; but O the sweet and invincible patience ! O the humility, the holiness, contentation, and wise moderation of himself, and sweet composedness of his spirit!

He

The Epistle, &c.

He was naturally of an hasty disposition, but his conquest over such his infirmities, those who waited much on him, and others who much visited him, do, and must testifie, that the Lord gave him a great measure of Christian patience, meekness, and self-deniall; with that totall resignation of himself, unto the will of his heavenly Father, that indeed he was changed into another man, and was of another spirit, a good while before his change.

Near the Sun set, when the shadow must be long, and his life short, his senses of seeing and hearing, seemed to have been renewed; especially his hearing, which had been much decayed for
many

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many years; that surdity, or privation, was wonderfully restored and quickened, to the great admiration, not only of friends and relations visiting him, but to the comfort of himself and all attendants about him, reading and speaking to him, enjoyed the benefit of another Patriarch, to hear his gracious words, which did daily improve to his dying day; the losse of whom is very great, and much bewailed, not onely in his family, and relations, but in the Church of God; yet so it pleased God.

This servant of the Lord, had much of heaven on this side heaven, whereby his bitter portion given him, under sore afflictions,

The Epistle, &c.

Signs and strong conflicts,
had much sweetning in them:
the various turns of provi-
dence, and the amazing alte-
rations of Church and State,
made him live more upon God
and less upon the creature;
when his Castle at Brampton
was besieged, and taken, when
his sweet and gracious con-
sort (yet of happy memory)
was taken to mercy, and to
rest from her labours; when
his children were taken priso-
ners, his goods given to spoi-
lers, and robbers; his fami-
ly exposed to the cruell mer-
cies of exasperated enemies,
and carried away captives,
his lands sequestred, and all
his

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his revenues extinct: yet, even then, good Sir ROBERT HARLEY assured his believing soul, that nothing was slain, dead, lost, spoiled, and taken from him of all his proprieties, which might have been better to him, then the gain which this pretious soul found without them: hee would long for nothing which hee found that the Lord thought good to deny him, still he found stronger arguments to ballast his religious soul, then to be overturned with such contrary winds: the just shall live by his faith, under dark and bloody providences. The little which himself &
his

The Epistle, &c.

his had left them at that time, he was very thankful for, & he did want the rest with content, which made him very rich, whom the sword and cruell oppressor, had made very poor.

Now (much Honoured in the Lord) and bappy Son to such a Father) after such a deliniation of so many specialls never to bee buried ; our eyes and hearts are towards you, who do live to succeed such a president of grace and virtue : our daily prayers to the Lord are for you, and your posterity, that the Lord (who gave you such a Father) will also give you to be always correcting and amending the copy and history, with a wise and understanding
(a) heart

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heart, to walk in his godly footsteps, that you may as far excell him in all wisdom, as Solomon did good old David, and will please to write on your heart, and on your life, in great capitall letters, on a table of pure gold, Holiness to the Lord: that you may ever see, and enjoy, the Lord's covenant-goodness, continued in sons and daughters of your own flesh and blood, from generation to generation; which is, and shall be the daily prayer of,

Your most affectionate
servant in the

From my house in
Kingsland, June
13. 1658.

Lord, T. W.

When, at death's Gate, my soul I do commend
Into thy hands, Salvation be mine end.

Deo Gloria Amen.



TO THE READER.

Christian Reader.



Some have written Institutions to a christian life, as *Calvin & Herlenius*; some of the emendation of life, as *Richardus Hampoll* in his *Speculum Spirituale*; others (not a few) *De vita activa*, &

Holle, the hermit of

(a2)

con-

The Epistle, &c.

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(a2)

con-

To the Reader.

contemplativa, as *Ludolphus Saxonicus*, and the school-men, but the right manner of dying well, and the gracious encounter with death, in its approach and the happy conquest in the article of death, hath been very seldome heard of: which gives me encouragement, to cast in my mite into this treasury, & to make holy *Simeon* my happy president, and (indeed) herein *estuebat ille senex*

To the Reader.

senex beatissimus, whose breathings of spirit did wax hot, whil'st hee fixed his believing eye upon his Christ, in four respects; (*viz.*) as he was his peace, his salvation, his light, his glory: in the first, he looked on him as his Mediatour; in the second, as his Redeemer; in the third, as his guide and teacher: in the fourth, as his crown of rejoicing. In this Treatise you have *Simeon's* hum-

To the Reader.

ble confession, his faith unfained, his blessed hope, his constant love, & ravishing expectation, under which, hee doth happily repose himself till his departure out of his prison & house of clay; which he assuredly knew would not be long. This Book was penned, now, and then a sheet, as the Authors leisure (from other studies) permitted; and were presented unto an aged & eminent Servant of
of

To the Reader.

of the *Lords*, Sir R o-
BERT HARLEY, Knight
of the Noble Order of
the BATH; being God's
prisoner, and confined to
his Chamber, by reason of
manifold weakneses and
distempers of body, with
which the *Lord* pleased to
exercise him, for diverse
years before his death; be-
ing utterly disenabled to
wait upon God in his pub-
lick Ordinances, & there-
fore among other mercies,

(a 4)

he

To the Reader.

he gladly entertained these remembrances, from a Minister of Christ, who was very much his servant in the *Lord*, the most of the papers were sometimes read to him, in his Chamber by the Author himself, which papers have bin (since his death) gathered up, and now composed in this little Treatise, for the use and benefit of such as do desire to live and dye blessedly, as *Simeon* did.

There-

To the Reader.

Therefore (judicious Reader) accept of his goodwil who hath indeavoured, to pre-dispose & prepare thy anxious soul, for a blessed separation from the body, and with good *Simeon* to depart in peace: Thus I commend thee to God, & this Book to thy close perusal, & reading throughout: hoping the *Lord* will please to make it very instrumental to thee, to advance thy more happy & comfort

To the Reader.

comfortable dissolution and change,
which is the highest aim, and utmost
end of him who subscribes himself,

*Thy Servant in the
Lord's Work, T. W.*

ERRATA in the Lines of the Book.

Page 2. Line 9. for giving, read given. pag. 2. lin. 10. after people, add) p. 3. l. 20. for Elegy, read Elegie. & lin. 10. for off, r. of. & l. 23. f. of r. off. p. 1. l. 11. f. bliever, r. believer. p. 15 l. 10. f. ungodly, r. undgodly. p. 20. l. 15. f. diminutive, read abbreviate. p. 24. l. 10. tear out [but] p. 28. l. 11, & 12. f. the r. his. p. 24. l. 21. f. & he, r. who. p. 48. l. 10. f. divides, r. divides. p. 45. l. 21 f. tong, r. tongue. p. 45. l. ult. f. a, r. and. p. 48. l. 20. f. new, r. now. p. 59. l. 2. f. masons, r. mansions. p. 95. l. 8 r. 65. p. 65 l. 2. f. their r. thy. p. 55. l. 12. f. back, r. bark. p. 77. l. penult. ad: [] p. 98 l. 12. f. not God, r. God not. p. 58. l. 23. f. is, r. come not. p. 99 l. ult. f. Gospels, r. Gospel. p. 109. l. 19. r. do blessie p. 116. l. 17. f. their r. there. p. 129. l. 19. f. u. rous. p. 131. l. 20. f. factions, r. afflictions. pag. 142. l. 4. f. him r. them p. 146. l. 5. f. nam. ty, r. named. p. 154. l. 13. f. toto, r. tanto. p. 169. l. 11. f. suddain, r. suddainness, p. 187. l. 12. f. espouse, r. spouse. p. 191. l. 8. leave our be with all, and read entertain us. p. 198. l. 24. f. 3. r. 4. p. 159. l. 7 l. 4. r. 5. p. 100. f. 4. r. 6.

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Courteous Reader, some few faults there are slip in the Greek, and diverse in the Hebrew, by reason of the Authors far distance from the Press, as also the unskilfulness of the Corrector to the Press in the Hebrew tongue; therefore the judicious Reader (as he meets with them) is desired to mend them with his Pen.



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Imprimatur

EDMUND CALAMY.



A

Religious Treatise

U P O N

Symeon's Song:


OR,

Instructions advertising how to
Live Holily, and Die Happily.

LUKE, 2. 29, 30.

29. *Lord, now lettest thou thy servant depart in peace, according to thy word.*

30. *For mine eyes have seen thy salvation.*

 I M E O N, here may be stiled
God's white Swan, singing *Eccl. 12. 5.*
his owne Epitaph; now in
the time when his Al-
mond-tree did sweetly blossom.

It is *Simeons* Funeral Song, of which
Songs, I onely finde two in Scripture: *Cantus Em-*
nebris..

B

(so

SIMEON'S Song.

(so sadly do the most lay down this Earthly Tabernacle; when as the dear Saints of God, should then rejoyce with joy unspeakable, and full of Glory.)

1 Pet. 1. 8.

You read of one in the Old Testament, and that was good Old Moses, 120. yeares old; who calleth his instructions before his death (giving to the people a song, which he requireth to be written for the use of the Children of *Israel*; when the Lord should put a period to his days on earth.

Deu. 31. 19.

לְיָסֵד לְיִשְׂרָאֵל

Duter. 32. through out

Galatians.

The second was *Simeons* Song here, whose days were protracted, till he should see the Lord's Christ bodily, and spiritually at once. Both, great men, and honourable, as say, the *Ecclesiasticall Histories*; both Holy, and Godly men; *Moses* was God's Servant, and so was *Simeon*: Both honoured with a Religious and Blessed memoriall: *Moses* dies, with fixed eyes upon true *Canaan*; but *Simeons* eyes are fixed upon Christ.

The

SIMEONS SONG.

3

The Spirit of God knowes as well the time of our Spirituall joyes, as of our effectuall calling; and the actings of our repentance, and of our Faith: Soe here, this good old man, is now excited to take the opportunity to act his own joy, & to personate that, which believers should act much more then they doe; namely, to look believingly on the Lord Jesus, their joy, and consolation as *Simeon* did: Who First took him up in his armes, whom he had before entertained in his heart, and so is even raptured in the superabounding love of his Lord Christ, the blessedst arme-full, that ever the good Old man, had in all his life.

I

Observe, that *Simeon* declares his joy by a Holy Elegie off blessing God, for this so magnificent, and long expected a mercy, as this sight did contain: That he looks of all else, and will needs die out of hand, to be for-

B 2

ever

ever in the possession, of this beatifi-
call Vision.

3

Observe the forme of the holy
Elogy, *verses* 29, 30, 31, 32. called
Simeons Song; as if he had said, I fear
not sin, nor dread I death : I have
lived enough, I have my Life : I have
seen enough, I have my light : I have
sorrowed enough, I have my joy :
(Sweet Babe) let this Song be a Lul-
laby for thee, and a Funerall for Me ;
sleep thou in mine armes, while I de-
part in peace.

Simeons re-
solve and
willingness
to die.

Simeon resolves to die willingly, so
freely doth his heart breath out, and
his tongue expresse, what he had so
well resolved on.

Simeons
time in
which he
wills to dy,
neither
sooner nor
longer.

His time, even now, (Lord) no
sooner, nor no longer : Lord say *Amen*
to my desires.

Note his relation, in which he stood,
in the word *Servant*, answering rela-
tively unto the word *Lord* : and so
'tis between a Master, and servant.

And

SIMEONS Song.

5

And here let us observe *Simeons* humble acknowledgment of his relation, *Simeons* humility. in being the Lords Servant.

A Servant indeed he was both in heart, and life ; both in word and deed, an humble worshipper of the Lord God ; who as he had been graciously preserved by him, in a 1000. dangers all his life long ; and much owned from his Mothers womb till now : So he will now resigne up himself in death to the safe custody, and farther favour of so good a Lord, and Master,

In the words be two parts.

1. A Proposition, *Lord now lettest thou thy servant depart, &c.*
2. A Confirmation, *For mine eyes have seen thy Salvation.*

In the first he proposeth the large desire of his soul, as if he had said, Lord long have I lived, and have seen all the Vanity that is under the Sun ;

and thought I could never have my fill: But now Lord, since thou hast made me see the emptines of the creature, & thy fulnes; why do I live any longer in such a place as earth is? In such a condition as mortals are? Lord now lettest thou thy Servant depart in peace: What, depart out of thy publique service now in the Temple? no, but by thy leave, but thou (Lord permitting,) let my long imprisoned pretious soul depart this body, and this body and soul depart, out of this present world.

So now he desires death, which is *resolutio anime a corpore*, (as the Philosophers call death,) who say that there is a strong ligament between the soul, and the body, which death doth unty; and so deliver up the person either to a better, or worse place.

Qui pacatum habent Deum, et pacatam conscientiam illi in pace moriuntur.

Simcon here desires to depart in peace, who as he was at peace with God, and with his owne Conscience:

So

SIMEONS Song

7

So he defiers to die in an holy calme,
and sweet peace.

Hitherto of the proposall, next
briefly of the Confirmation.

*For mine eyes have seen thy sal-
vation.*

The happy death of every gracious
Simeon, is much exalted, by the pro-
mises of God, which in Christ Jesus
are yea, and *Amen*, to the praise and
Glory of God. As if *Simeon* had

2Cor. 1.20.

said, *Domine jam moriar alacriter;*
Lord I will now depart, for mine eyes
have seen thy Salvation; Lord now
said thy Holy Oracle truth, which was
delivered me to believe, *Isa. 5. 2.*

All the ends of the earth shall see the
Salvation of our God. And I *Sime-*

Isa. 52. 10.

on my selfe do see the person,
and the thing (*viz.*) Christ and his
Salvation, which he shall bring to all
Nations. Nor is this all, but he speaks
of the Offices, and actions of Christ;

saying,

Isai. 49.

saying, which thou hast prepared before the face of all people, out of *Is. 49*. I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth. Him whom man despiseth : Him whom Nations abhor, Kings shall see and arise, Princes also shall worship because of the Lord that is faithful.

[And to be the glory of thy people *Israell*]

Here's high exaltation of the Tribes of *Israell* : because from amongst them, shall Christ come according to the flesh, and the consequent of *Simeons Song*, was,

2 Luke. 33. 1. The parents of Christ they marvell especially considering, what they lately heard from the blessed
1 Luke. 30. Angels, & what the Shepherds reported of him.

2 Luke. 34. 2. *Simeon* blessed them, and said to his Mother *Mary* behold this Child is set for the fall, and rising again of many in *Israell*.

Now

SIMEONS Song.

9

Now as *Solomons* throne had fix ^{1 Kings 10} ascending Ivory steps overlaid with gold : so here be six steps of ascent, for the poor soul to come very near, to a greater then *Solomon*, even to the everlasting King of glory; who ^{1 Cor. II. 2} hath a long time been preparing every gracious soul, to be a Bride for himself, and to enjoy the Lord Jesus in his blessed arms, with everlasting conjugalls.

Where first note, the time, now, presently without farther stay. Secondly note his desire to enjoy and adore him more and more fervently. Thirdly note his dutifulnesse in the appellation he givs himself, the name of a *servant*. Fourthly the dignity of his Master in the word, Lord, one of great command, power, and place. Fifthly the ground of his request, the word, the infallible word, let me dye according to thy word, according to thy word of promise. Sixthly the condition in which

1

2

3

4

5

6

which he did desire to dye, and that was in peace. *Simeon* now had the Lord Christ in his armes, who made peace, who came and brought peace, who was peace, and the very God, & Prince of peace. Ah soul, that's the only time for thee, & me to die, when we have gotten Christ into the arms of our faith; then, then, & not before, we can sing with *Simeon*, "Lord, now lettest thou thy servant depart in peace: for when Christ is thus in thine arms, thou art in his arms also, so reciprocally do these two lovers clip, and embrace each other.

Now a word both of this proposal, and confirmation in the manner of his speech.

The words be the humble prayer of a gracious servant to his Lord *viz.* to die presently in peace; but according to the minde, and with the good leave of his Lord.

Quest. But who is *Simeon* here?
or, what is *Simeon's* condition?

Ans.

SIMEON'S Song.

Ans. 1. A servant, but an honourable one; for he was the servant of the Lord of life and glory.

Ans. 2. A servant, bound by strongest obligations of oath, and covenant.

Ans. 3. A servant, during life, pay a servant for ever, to a Master whose service is perfect freedom: but what freedom can such a servant ask or expect? yes, this great Lord hath a blessed freedom, an everlasting jubilee, to grant to all his servants; that aged *Simeon* foresaw, and that hee asks.

Joh. 8. 36

Mistake me not, *Simeon* desires not, asks not, to be freed from the service of his Lord: but asks to be translated into an higher, into a more celestiall, and evangelical service, & according to the faithfull word of promise made to him by his Lord: and so heartily desires, and prays to depart from faith, and hope, to fruition: from prayers to praises, from feares and doubtings of a misgiving heart,

to

SIMEON'S Song.

Job. 16. 2.

Rom. 15. 5

2 Cor. 7. 5.

Heb. 2. 14.

Heb. 12.

23. 24.

Joh. 17. 5.

to a most sweet tranquility, to fear
and doubt no more: from paines,
and dolours, to perfect ease; from
miserable comforters, to the God of
all Consolations; from troubles with-
out, from fears within, from sin, death,
and him that had the power of death,
to eternall, heavenly joyes: to the
great assembly of the lambs redeemed
ones, to perfect holiness, and endless
happinesse, and to Jesus Christ him-
self, to be partaker with him of hea-
ven's glory; yea, of that very glory,
which himself had with the Father
before the world was; and to be pos-
sessed of that very glory, which the
humanity of Christ hath at this pre-
sent time, at the right hand of God.

Simeon's eye of faith was poring to
look through the dark cloud of
his infirmities, upon this dazzling glo-
ry, and so doth beg his freedome, to
be discharged of his earthly Taberna-
cle, according to the word of his Lord.

now I shall endeavour to sum up
all,

all, and to mould the proposition of this ensuing Treatise in one most certain conclusion.

Such may upon just cause, desire to dye, who have seen the Lord's salvation; as *Simeon* did here. *Doff.*

Many have unjustly desired to dye, upon unjust considerations; as *Cato*, *Gleombrotus*, *Lucretia*, and others: *quia Spiritus latenter iusserat. lib. 1. cap.* but they may alone (upon just grounds) desire to dye, who have an eye within the vaile, and an eare to hear the spirit bid them, now, be willing to dye.

Those sacred Virgins who in the sack of *Rome*, chose to prevent the barbarous heathen, prostituting their bodies to uncleanness, by a voluntary murdering of themselves, had no warrant at all; nor ought they under any pretence, have fled unto so desperate a prevention, this but by the way.

They alone, who have had a gracious aspect upon the Lord, can bee rightly

rightly willing to dye: they who have so looked into the promise, that they are assured, God will shew them their Lord, first believingly, and then beatifically, do also look upon death (which was wont to be so formidable) as very much changed: for now, death is no longer a destroyer, but a deliverer: no longer a punishment, or a curse, but a blessing: yea death to a bliever, is one legacy in that rich Inventory of the Epistle to the *Corinthians*, *all things be yours, death is yours.*

1 Cor. 3.
30.

While death was in the Devills power, death was an enemy; but Christ hath made it a friend; and a blessing, a bridge to passe over, from the vail of tears into the Kingdome of glory. As *Haman* provided for *Mordcai*: so death intended a curse, and mischief, but accidentally it proves a blessing, and to be desired.

Indeed to men without God, and Christ, out of Covenant, and without

out the word of promise, death is of
 all terribles, the most terrible: and a ^{Φοβερόν}
 most rigid executioner of divine wrath ^{Φοβεράτα}
 and vengeance; but to the Godly, so ^{107.}
 'tis a servant of the Lords, and our
 servant to unlock Heaven gate, and
 to admit the precious souls of Christs
 redeemed ones into Christs bosome:
 such do quietly send away their souls
 to heaven, whereas the ungoldly man
 or woman (who is an unbeliever)
 his soul is taken from him; and as ^{Luk. 12.}
Job speakes, will they, nill they; they ^{Job 27. 8.}
 would fain live longer, but they must ^{ἤτις}
 not, they cannot, so inexorable is death ^{νόμος}
 to them: but every *Simeon* is willing ^{ἵνα}
 to resign, when his Lord shall please;
 he dyes not, because he must dye: but
 because he willingly subscribes to the
 Lords fiat.

This Conclusion is confirmed by
 manifold witnesses.

To me to live is Christ, to dye is gain. 1 Phil. 21.
 But *Paul* was here in a great straight,
 having strong arguments on both ^{ἀμφὶ ἁμφοτέρων}
 sides, ^{στ. v. 23.}

lides, to desire life, and to desire death therefore saith, *I am in a straight between two, having a desire to depart and to be with Christ, which is far better.*

Nevertheless to abide in the flesh is more needfull for you, that your rejoycing may be more abundant in Jesus Christ for me.

Another testimony of this truth proposed, is in St. Paul's second epistle to the *Corinthians*.

2 Cor. 5. 2,

ἡμεῖς ὡς
ἐκ τῆς
ἐλπίδος

v. 4.

ἡμεῖς ὡς
ἐκ τῆς ἐλπίδος

v. 5.

v. 6.

For in this we groane earnestly desiring to be cloathed upon, with our house which is from Heaven: For we that are in this Tabernacle do groan, being burthened, not for that we would be uncloathed, but cloathed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the self-same thing is God; who also hath given us the earnest of the spirit, & so goes on, Therefore we are alwayes confident, knowing that whilst we are at home in the body,

body, We are absent from the Lord,
For we walk by faith, & not by sight,
we are confident (I say) and willing rather,
to be absent from the body, and
to be present with the Lord. u. 7.

Quest. *But whence all this?*

Q.
A.

Ans. From the Apostles hope,
and expectation he had of Heaven,
that mortality might be swallowed
up of life; according to the testimony,
and earnest of the spirit of God,
that after this life he shall be clothed
upon, with life, and glory: that
then he shall be with the Lord:
Thus much his faith had shewed
him. And thus much for the confirmation.

We cannot see Christ in his co-
essentiality with the Father, and with
the Holy Ghost: Such a sight of God
here below, would be inconsistent
with a mortall and sublunar being,
and would swallow up the Creature
man: as the Schoolmen do affirm.
But here against doth Gregory object,

C

What?

What? may we not see, who see the Lord's Christ? Especially seeing him God-man, as *Simeon* here did? no longer in the type, but the truth it self.

*qui videant
videntem
omnia, quid
non videant?*

Greg. sol.

lib. 4 cap

33.

Exod. 33.

22. 23.

*Visione in-
telligibili
videntur ea
que sunt à
nobis intel-
ligibilia.*

Aug.

St. Augustin doth well answer this, and the like objections, saying, we can see no more of God, and of Christ then God shall please to manifest unto us, or then Christ shall please to reveale unto us; as he did to *Moses*, when God did put him in a clift of the Rock: what breaking forth of his glory the Lord shal please to discover unto us, finite creatures, those we may see. But the Father goes on further, we may see much of God with our intellect, (I meane) of such things, as are intelligible; and thus many things of God, and Christ, do fall within our capacity, and as we are able to bear them; thus visions be some darker, some more light some, some persons have more day, and some more night; yet, at the best, our sight here, is but obscure,

obscure, as the old man's sight, through his spectacles. I say some Saints have cleerer visions, as *Ezechiel*, to whom the Lord opened Heaven; which made him say, *I saw the Visions of God.* The great *Jehova*, did Deodate in his Annotations. after a speciall manner, illuminate his understanding facultie, and did reveal to him such divine, and ravishing secrets, as did far surpasse any human capacity; with which some pretious Jewels of the Lords, have been so spiritually transported, that they have sweetly breathed out their celestiall souls, into the armes or bosome of their Lord Christ, their salvation; as *Simeon* did desire here to doe.

One wel observed of late, that there is nothing, which hath so great an influence, upon a holy man or woman, nothing doth so much affect their hearts, as a clearer, discovery of the visions of God: as when *Job* said *I have heard of thee by the hearing of the care: but now mine eye seeth thee,* And *Job. 42.*

who is said
to be 12
years old
when our
saviour suf-
fered *Euse.*
Eccle. Hist.
lib. 3.
Exo. 34.

saith *St. Augustin*, oft wished to have
seen Christ in the flesh, as *Ignatius*
that blessed Martyr did.

1. Ther's a sight of God in his di-
vine attributes, and so he proclaimes
himself, in the hearing of all the people;
The Lord, the Lord God, mercifull, and
gracious, long-suffering, and abundant
in goodness and truth, &c.

Aquin.

2. There is a sight of God in his e-
minencie & excellent greatness; & so
appeared he to *Moses*, out of the midst
of a burning Bush: and to *Abraham*,
Isaak, and *Jacob*, by his Name (*Jah*)
that deminutive of the Word *Jeho-*
Exo 3. 2. *vah*, or God Almighty and All-suffi-
Psa. 68. 4. cient.

אני יהוה
So, by his name (*I am*) *ver. 14.*
This is my name (saith he) *forever,*
and this is my memoriall unto all ge-
nero qui ero. *nerations.* Thus the *Israelites* saw
him, in his excellent greatness, which
he did so display before them.

3. There is a sight of God's sur-
passing purity, and holiness of his na-
ture

ture, and so the Angels and soules of the Saints departed, and now in Heaven do see him : and so the Seraphims, who cried one to another, *Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory.* Isa. 6. 3.

4. Ther's a sight of the plenarie blessedness, and fulnesse of God, filling all things ; of which God himself told Abraham, saying, *I am the Almighty God, walk before Mee, and bee thou perfect.* Gen. 17. 1.

לך יי
170

5. Ther's a sight of Gods dominion and Sovereignty, at some glimpses of which, said the Prophet Isaiah. *Wo is me, for I am undone, for mine eyes have seen the King, the Lord of hosts, &c.* Isa. 6. 5. 6.

6. There's a sight of God in his providences, who doth so dispose of, and order all things, according to the counsell of his own will, that he doth whatsoever pleaseth him, both in heaven and earth : he provides maintenance, and subsistence, for the host of all his works : vegetative, sensitive,

Ep. I. II.
Mat. 6. 26.

Rev. 4 II.

or rationally, whether animate, or in-
 Mat. 16. 30. animate, *For the Lillies of the field, for
 the Fowles of Heaven, the very
 Ps. 74. 17. haire of our head are numbred. He
 Job. 36. 27. orders the day and the night, summer
 Job. 37. 10. and winter, Heat and cold, and he maketh
 small drops of water; By the breathing
 of God frost is given; and the breadth
 of the waters is brained.*

7. There is a light of God in the
 face of Christ, viz. a reconciled God,
 and Father in Jesus Christ, and which,
 more fully to make known, this God,
 and Father, *hath commanded the light
 2. Cor. 4. 6. to shine out of darknesse, to give the light
 of the knowledge of the glory of God, in
 the face of Jesus Christ; So that as the
 great body of the sunn, gives light to
 the worlds hemisphere, so does God
 in Christ (by the son of righteousness:
 Mal. 4. 1. 2. sending forth the blessed beames of
 Evangelicall grace and glory) shine
 upon the Church, and give saving
 light, into darke soles; and doth
 blessedly break in upon blind men
 and*

*Gloria Dei
 hic est per-
 lucida, &
 refulgens.
 Oculamp.
 in Eze. 43.
 2.*

and women, who before, sate in mus-
led darknesse, and in the shaddow of
death. Reader heed these things well,
for they carry, light life and power
in them.

8. And lastly, there is a sight of
God in the person of Christ, and that
is when we do apprehend a Godhead
filling the humane nature, with most
unutterable apprehensions of God,
his Divinity, and when (by the pow-
ers of rich grace) we do come to
apprehend our selves, so farr interest-
ed in the two natures of the
second person (for ever made one
Christ) as to conceive and believe
our selves, to be the chosen, and be-
loved of God in Christ, before the
world was; and (by the mighty work
of free grace) do begin to finde our
selves, accepted, beloved, redeemed
and saved by our Lord, thus set be-
fore us: whom blessed *Simeon*, looks
here on, corporally and spiritually as
his own Christ, as his salvation by

*vossi hac
fidei con-
templatio
transfigura-
tiva appel-
latur.*

*Theod.
opus Cyri-
de fide in
Epiph.*

*cum Deus
sepe suaq;
cognoscibilis
largius &
perfectius
patet acit
suis. Mer-
cer in Job.
4. 5.*

thus many means of the most Holy and happy
 Prophets continuance, of all the three Persons
 and Kings in the Trinity: whereat *Simeon*
 have desired to see, heart became wonderfully enlarged:
 Luk. 10. 24 It being given in to him from above,

(according to the promise of the Holy Ghost) that he should not see death, before he had seen the Lords Christ.

*Iunius in
 Isaiam.*

Simeons sight here was not only ocular and intuitive, but but intellectuall and fiduciall, being Divinely revealed to him, as the visions of *Daniel*, *Ezekiell*, and *John*: for his sight was a manifold vision, of the Lords Christ in person, in his natures, in his offices; so that *Simeon* was (as it were) transfixed, as *Peter James* and *John*; and carried into the vallie of visions, to whom God pleased also to Communicate, a vision of rapturing loves; as to the Church in the *Canticles*; and as unto blessed *Ignatius*, but after his resurrection, when he appeared unto *Peter*, and those who were with *Peter*, his words be, and I also after his resurrection saw him.

*Epist. ad
 Smyrn &
 Policarp.*

*Isa. 22. 1.
 Epo vero
 & post resurrectionem
 in carne
 eum vidi,
 ubi ignatus
 habet,
 locum temporis
 & personarum
 quas quicumque
 petro erant,
 & ipsa verba
 Christi.*

Sime-

Simeon was communing with the promise, and with his faith about the veracitie of that promise, and about his Lord Christ, wrapped up in the promise, for his use; mean while, doth the Lord bring in Christ himself in person, who was the soul and marrow of the promise: and so his believing soul, was (even here) gratified with a blessed vision, whereof more fully in that which followeth, namely, *Simeons delight, Simeon sight, and desire.*

Promisit se deus compariturum in nube, Levit. 16. 2. Nubes fuit symbolum inabitantis dei misericordis, ac eos servantis, quæ templo Salomonis & sancto sanctorum primum importaretur arca, digressis commodum sacerdos.

tibus ex adytis, nubes replevit domum domini, nec sacerdotes subsistere poterant, ut administrarent, præ nube illa; quandoquidem erat repleta gloria domini, domus domini 1. Regum. 8. verum hoc loco constituto templo novo, claritas & splendor, absque nube rejuget patres omnes sub nube fuerunt, & omnes in moenibus baptizati sunt nube, sed jam, quia revelationis tempus, absque nube in facie Christi, gloriam dei contemplamur, nunc, non inter Cherubim lux est, sed illucescit & resurgit ipsa quoque terra, a gloria Dei: quemadmodum terrena credentium corda incomprehensibili lumine gratiæ adimplentur, eterno templo dedicato hæc terra in Adamo, maledicta est, & tribulos gignit; sedissimis enim cogitationibus discerpitur cor hominis: intranti in novum hoc templum suum gloria Dei perlustris eadem efficitur: nos enim pridem peccatores regemur in spem vivam. Ecolamp. Mag. Basiliensis Episc. in Ezek. 43.

I shall amplifie this truth by twone-
cessary questions.

2.

Quest. 1. *What this (so working
sight) is ?*

2.

Quest. 2. *What this desire is ?*

A.

Ans. To the first, I answer that
after a sinner hath taken some good
notice of his miserable self, out of
Eph. 2. 12. Christ, out of Covenant, a stranger to
the Common wealth of *Israel*, with-
out God, and in a miserable pickle,
confounded in himself (as *Ephraim*)
much afflicted, and greatly humbled be-
Jer. 31. 19. *fore the Lord.* I say after such a sight
of himself, when a wretched sinner
comes to see Christ in the gospel, (as
in a christall glass) chosen of God,
and the beloved Son of God ; *in, and*
2Cor. 5. 19. *by whose mediation God did reconcile
himself to the world.* And when a sin-
ner comes to see himself in his Christ,
as his Christ ; as one in whom hee
hath a speciall interest, and pro-
priety (as blessed Thomas did see
Christ, when he cryed out, *my God*
and

and my Lord) and when thou comest to see him, who hath made thy peace with his Father, by his most pretious blood upon his Crosse. And to see him, who hath procured thy justification, thy adoption, and purchased his Fathers everlasting love for thee, and hath given thee to be an heire of Heaven, a coheire with himselfe, and provided rich mansions of endless glory.

Such seeing, must needs breed liking, & such will breed desires, *& longing even to be sick of love*, after the fuller enjoyment of him, who is the Author, and finisher of thy salvation.

It is to see the Lord Christ, cleathed in our nature for us: and to see him in both natures, our mediator and advocate with the Father: to see him our King, our Priest, our Prophet, mightily enabled to carry on, and to compleat the work of our redemption to the uttermost: it is to see

Liking.

4.2

see him, who as he was promised by
 A&T. 10. 43. all the Prophets to come into the
 world; so I see him come indeed, to
 make satisfaction to divine justice for
 me, to pay my debt, and to set open
 heaven's doors to me, and to pave
 for me a new and living way to go to

Heb. 7. 25. God by him.

A. 3. It is to see my gracious Lord reach-
 ing out both his armes of his love, to
 receive me into the blessed bosome,
 and tendering the pretious self, to be
 made of God to my soul, wisdom
 1. Co. 1. 30. righteousness, sanctification, & redemp-
 tion: to see him my joy, & life, the
 life of my life, the soul of my soul, my
 crown and glory, to see him own-
 ing me to be his beloved spouse dy-
 ing for me, & respecting more my spi-
 rituall life, then his own naturall life,
 and he dyed once that I should live
 for ever: it is to see him who chose
 to be accursed, that I might be blef-
 sed: who was content to be con-
 demned (as a vile malefactor) that I
 might

might be acquitted, justified, and saved.

It is to see him, who suffered the torments of hell for me, that I might for ever enjoy, the glory of heaven. Think now, blessed soul, hadst thou been in *Simeon's* case, & place, whether thou wouldest not have said, and sung as *Simeon* did, *Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation.*

2. Question.

What this desire is?

Desire is the wing of the soul, ^{i. a strong} whereby it moveth towards some ^{desire} good, where it loveth to feed it self, ^{Phera} and to be satisfied with the thing desired, as the Eagle lookes on the pray ^{Job. 39. 29.} afar off, the Eagle is sharp-sighted to discover the pray; swift of wings to hasten to it; armed with strength to seize upon it: so our desires (according to our apprehension of the objects
goodness

2. Hag. 7.

goodness) does convocate all the powers, and faculties of the soul, to promote, and procure the good beloved and desired, as in the text, *Simeons love, and desire is fixed upon Christ, the best good in heaven, and earth, and therefore is called the desire of all Nations.*

Well might *Simeon* desire what he did : for (as it is said of a Roman Emperor) *neminem unquam dimisit tristem* : So the Lord Christ never sent any longing *Simeon* away empty, who comes to him as *Simeon* did, (*sub ratione boni & jucundi*) to finde enough in Christ to fill up all desires, and all the vacuities in the soul.

Exod. 33.

Nothing comparable to Christ, thought *Simeon*, nothing but Christ, said the blessed Martyr, *nothing but thy glory, said Moses, shew me thy glory*: like *Anselms* bird, tied to the ground with a string, and ascending to the length of the thread, raising her selfe, and flying upwards. *Oh !* so is my soul (said he

he) sighing, groaning, and desiring to depart, & to be with Christ, (as Paul) to see the Lords salvation, as Simeon.

This desire is a restless desire of a poor, weary, heavy laden soul, very low in a vale of misery, and valley of teares, exiled from her native soile, where troubles, and griefs, croud in like *Jobes* messengers: as the waves of the Sea, one at the heels of another. Which made the Apostle to aske, *who shall deliver me from the body of this death.* A restless desire. Rom. 7. 24.

The consideration of which made an Heathen to say to his Schollers, that if it were offered, him to be young again, he would not accept such an offer; so troublesome did he count this present condition to be. which Sr Robert Harley said oft in his old age

But the pretious servants of the Lord, have more cause to desire death; for that they do live under a better hope, and do see their celestial soules under the miserable captivity of sin, and satanicall thralldome; combating

1. Jo. 2. 16.

bating continually with *the lusts of the flesh, the lusts of the eyes, and the pride of life*; with troubles of divers kinds, with discontents every moment: under the emptinesse of the creature, the groaning creature, which we do too much rely upon: besides what troubles? what wants? what feares? what doubts? what losses? what crosses? is every day filled up withall? what malice, and envie, from the men of the world, for godlyneſſe ſake, if but in appearance?

Pf. 35. 19.

What ſlanders? lyes, and miſchievous reports ſhall be vented, and ſent abroad to blur and cloud a gracious converſation. As *David* complains of miſchiete divided, and contrived againſt him (a poor innocent) *without any cauſe on his part.*

What unrighteouſneſſe? oppreſſions? what ſelf-ſeckings? what vain-glory? confuſions divisions? what rendings of Chriſts ſeameles coat? enough to make any good *Simeons* heart

heart to ake, and his eyes like the pool of *Heshbon* to stand full of tears of water, and under all these abominations, (as branches of the curse) together with the vanity all things are exposed vnto; even the unreasonable creatures do groan, yea, *the whole creation* groaneth together under its vanity: and the dear servants of God, cannot but be very sensible, and be willing to draw forth their desires after that glorious liberty, and happier condition laid up for them in the safe hands of *Simeon's Lord*. Nay, this good old man had learned under what vanity all things below Christ did groan; how far from home they were and under how perillous and sojourning a condition.

How obvious they lay to the grudgings of the worlds *Naballs*, and how their ears are daily beaten with the barkings of balaamitish curs, who drive designs to set the world (their earthy god) above Je-

D sus

us Christ, these things ran much in *Simeons* heart.

Besides the personall evils, and sufferings of decrepit old age, of languishing sickness, under a world of bodily infirmities ; the seizure of mortall diseases, which do ascertain death not to be farr off. And although we know that we must dye, yet wee know not how soor.

The pinching pains, and incessant dolours of a worn-out, decayed body, at the best but of a crazy constitution, supported (like an old house) with the propps, and buttresses of art, and nature, ready every moment to fall about our ears ; making us wish *in the morning, woula God it were even, and at even, would God it were morning.* All which laid to heart, makes blessed *Simeon* desire to dye, and live no longer : but to dye in the arms of mercy, no matter how soon, to wish, to sigh, to groan, and heartily to long for a principle of faith, *and hope to depart in peace.* Good

Deu. 28. 67.

Good old *Simeons* desire is, the desire of restlessness after that which is above all desirable, even rest, and salvation in Heaven with the people of God who *rest from their labours*, Rev. 14. 13 *and their works follow them.*

Ah soul! had'st thou but a sweet taste of this blessed *rest remaining to the people of God!* hadst but *the fruits of the Spirit* in any gracious measure! Heb. 4. 9. Gal. 5. 22. thou wouldest bid all adieu, and couldest willingly part with all on earth, such as honour, pleasures, profits, friends, neereſt, and dearest relations; with all thy earthly interests, and contentments, yea with all thy lands, revenues, and life it self; and wouldest sigh, and *groan within thee* (as old *Simeon* did) after the fuller enjoyment of thy Lord and dearest Christ, *waiting for the adoption* (to wit) *the redemption of thy body.*

3. A desire of Contentment

3. a desire
of content
ment.

Good old *Simeon* hath enough of *life,* Rev. 12. 1.

Rev. 12. 1. life, being clothed with the Sun, hee
 can now tread the moon under his feet.
 Phil. 3. 8. And (as Saint Paul) have a low
 esteem of all things beneath Christ,
 Pls. 116. 7. and can say, as David, *Return to thy
 rest, O my soul : for the Lord hath dealt
 bountifully with thee.* And hence doth
 gracious *Simeon*, desire to acquiesce
 in his Lord, and to dye by his *statu-
 tum est*, who is life it self; to possesse
 him, possessing whom he is assured,
 to possesse all things; therefore said
 well-contented *Simeon*, *Lord let
 me be translated hence in thy good
 time, to be inseperably with thee to
 all eternity.*

4. of Admi-
 ration.

4. A desire of admiration.

Simeon might well admire the glo-
 ry, and excellency of that *Salvation*,
 on which his eye of faith was so fixed,
 and stand amazed, at the raies of this
 Make. 4. 2. *Sun of righteousness*, which shines
 not into every soul, and saith, Oh!
 the pretiousness of this *salvation*,
 which

which is so attractive as to draw out my soul out of my body ; my soul, and body out of this present evill world : but for blessed ends, blessed be thou my Lord ; that I may worship thee in Heaven, as the four beasts did, and the four and twenty elders, when they fell down before the Lamb, *And sung a new son, saying, thou art* Revel. 3. 9. *worthy to take the book and to open the seals thereof : for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.*

Blessing, honour, glory, and power be unto him, and unto the Lamb for ever, and ever.

So much in answer to the two Questions.

1. *What this sight is ?*
2. *What this desire of Simeon is ?*

Reasons why all Christ-seeing Simeons may desire to dye.

Because old *Simeon* found himself delivered from the curse of the first Covenant, which was eternall death; as it holds proportion with the blessing in Paradise, eternall life : and he found himself delivered from the wrath to come, by him, who was to dye, and to *destroy him that had the power of death.*

Heb. 2. 14.

Job. 33.
24.

He found himself delivered from going down into the pit, death was in it self the sentence of the law, and the recompence of an offended God: but old *Simeon* found the jaws of death broken, and this beast of prey, now becomes unable to hold him, no more, then it was able to hold Jesus Christ: and therefore all *Simeons* may insult in their death over death,

Hosea 31.

14.

used by the
Apostle.

1. Cor. 15.

55.

and say, O death where is thy sting? O grave where is thy victory? the sting of death is sin, the strength of sin is the law: but thanks be to God, which giveth us the victory through our Lord Jesus Christ.

Death

Death doth deliver us from, and periodize all wrongs, vices, infirmities, bodily pains, and labours, all the piercing cares of this life, and all vain pleasures.

As after *Noah* had been tossed but one year upon the waters, how glad was he to land on *Mount Ararat*! so, old *Simeon* after many years, wearisome days, and nights, fluctuating on the waters of worldly perturbations, O how glad was the good old man of a resting place! where he could say *hic ero saluus*, as the long sick man did write upon his grave stone, *hic ero sanus*.

Because all blessed *Simeons* do see their *salvation* future, as present, so doth faith prevent time, and is the evidence of things not seen, and the substance of things hoped for.

This day is *salvation* come to thy house (as when *Christ* called *Zachear* from the tree) *salvation* is actually begun then in a believing soul, who

Gen. 8.
4. 20.

Reason 2.

Heb. II. I.
Luk. 19. 9.

Phil. 3.20. is said to have *his conversation in heaven*, while he is below, *Whence he looked for a Saviour the Lord Jesus Christ.*

1 Cor. 15.
18.

And when death comes believers do not dye, but sleep: nothing of them dyes, but their sins, their imperfections, and afflictions; yea the very being of sin, is done away, as when the house is pulled into pieces, all the ivy roots in the wall are destroyed.

Reaf. 3

2 Cor. 5.8.

Death opens a door to believers to be received into Christs armes, into the bosome of glory. Our loosing from the body is, to be joyned to Christ, and that is very sweet: here is a mysticall union to Christ, but no glorious presence, no, that's the crowning mercy, which is kept till after death. Now judge you, here you are in a prison, there enlarged: here you are absent from your head, your husband, your Lord, and King eternal; but by death the soul is put into the hands of the blessed Angells, and by them is present.

SIMEON'S Song.

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ted to Jesus Christ, to be for ever with the Lord in glory. This Simeon fore-saw, and therefore said, Lord now let-test *Or.*

Which divides it self into these three heads. Reason. 4.

1. The conflict between soul, and body in death.

2. The necessity of death, in regard to soul and body.

3. The blessed advantage which soul and body finde in death.

1. Great is the conflict oft times, the spirit may be willing, when the flesh is unwilling: which two twins, do (a great while) stand at loath to *Ge. 45. 26.* depart: *Jacob* was not by, and by willing to leave his Countrey, and the Land of Promise, to goe to his *Joseph*, *Israel* not by and by willing, to go out of *Egypt*, though it were to terminate *Exo. 5. 21.*

nate a long, and tedious captivity in
 Exo. 12. 40 *Egypt*, of 430 yeares.
 Phil. 1. 23.

Pauls Cupio dissolvi did not by, and
 by break forth, till the weight of sin,
 carnal conflicts, the buffetings of Sa-
 tan, and manifold persecutions did
 load, and weary his pretious soul,
 together with a tedious mortality:
 but then this gracious *servant* of the
Lord, became willing to put off his
 body of sin, and death together, and
 with *Simeon* to say, *Lord now lettest &c*
 The same hand which doth take down
 our earthly Tabernacle, doth build
 for us a surer and eternall habitation
made without hands in the Heavens; at
 2 Cor. 5. 1. which change, the soul is taken to God
 ἀγγελος- that gave it, till the last day; when
 πτος οὐρανό-
 Eccl. 12. 7. soul and body shal be made capable of
 those higher enjoyments, which Je-
 sus Christ hath dearly purchased, and
 prepared for them; a tast whereof
 our *Lord* was pleased to give unto
 Mat. 17. 2. *Peter, James, and John*, in the trans-
 figuration; and unto *St. Paul* when
 he

he was *raptured into the third heaven*: 2 Cor. 12, 2, both which, some have thought to be more comprehensive, then this vision of old *Simeon* here; and yet all the dear *Servants* of God do (in some aspect) see Christ, before they die; and amidst some fears, and misgiving thoughts, do abundantly long to see him more.

2. the necessity of death in regard to soul, and body. No mortall wants any thing so much as immortality; and wants do necessitate men to desires, stormes drives many goodly shippes into haibours; war doth force the stoutest men to holdes, and forts: so the soul and body of the *Lord's* gracious ones, much pinched with the sence of their wants of glory to come, and of their beatificall fruitions promised them, be necessitated (with blessed *Simeon*) to desire to die, that they may passe over troublesome *Jordan*, to enjoy the promised blessings, of celestiall *Canaan*, where
soul,

Pl. 24.

soul, and body shall be refreshed, enriched, and eternally glorified, with Jesus Christ, their everlasting *King of glory*. which thing our Saviour doth

Joh. 17. 24. sweetly breath out by St. *John*, in that prayer of his, *Father, I will that those whom thou hast given me, be with me where I am, that they may behold my glory.* q. d. that they may behold my transforming glory.

1 Co. 13. 12

Can the glory of grace that comes by Christ, represented to us as in a glasse, so transforme a soul, as *Simeons* in the text? hath the glory here by mediums such a power? then, what will it be when we shall behold it without meanes.

Something *Simeon* did reach after in his holy wish, which he could not comprehend here below, though he had his *Lord Christ in his armes*; but he will *rejoyce in God his saviour*, he *will believe, and hope well, he will expect, and wait with holy Job, till his change come*: when he knew his joy shall transcend the joy of harvest, or
that

that of men dividing the spoile: it being a joy so *unspeakable*, and full of glory. See then, that death is necessary to prepare the soul, and body for immortality; of which more in the third branch of this fourth reason, as followeth.

I Pet. 1. 8.

χαρὰ ἀν-

ευχαλί-

τω διδο-

ξασθῆν.

Phil. 1. 12.

3. The blessed *advantage* which soul & body find in, death, after death, presently the soul begins to be in it's prime: for whilest she was in the corruptible body, she was ruled by corrupt sence and violently carried by loose appetite; driven, and compelled (against it's own grations desires) to give way in some part to a body of sin: for she can hardly look out at the eys, but looks upon a baited hooke: nor hear by the eare, but there is the serpents voice, nor the tong taste, but there is some gall in that honey: nor the hand touch, but there is a defilement: nor the foot tread, but there's a net: and every sence a member of the body, ready to be

be a Judas to the soule, to betray her with a kifs.

Now what wise *Simeon* will not be willing to *depart*, to exchange a dun-geon for a pailace; copper for gold; base beggery for high honour; a short lease of base heath, of barren and craggy rocks, for the garden of Eden, a paradise; nay for an inheritance

χαλκεο
zeusion.

Gen. 3. 23.
1 Pet. 1. 4.

κληρονομί-
αν ἀφθα-
τον καὶ ἀμύ-
αντον καὶ ἄ-
μάραντον.

1 Cor. 15.
31.

καὶ θ' ἡμῶ-
ραν ἀπο-
θήσκω.

1 Cor. 7. 24.
σῶμα τῶ
θανάτου.

immortal, and incorruptible. For (as one said) to live here, is to be halfe dead at least, death hath the all of a great part of our lives, and dead works (I think) have above the one halfe of the most sanctified ones here, who yet do *die dayly*, that they may live the more to Jesus Christ.

For the body, (*the body of death*, as *Paul* calls it) is but let fall into the earth to sprout, and grow (like the corne in the ground,) to grow incorruptibly, spiritually, as the Apostle at large speaking of the advantage, which the body hath by a blessed death, after when, (til the resurrection)
the

the glorified Soul shall not need to return back again into the body, both do sweetly repose, in their present state, till the second appearance of our Lord, who shall change our vile *Phil. 3. 21.* bodies, and make them like to his most glorious body, according to his mighty *ὁσμήτιον* working. *ἐκφανίστην τὸ σῶμα*

Thy body in death is made a great *τὸς τα-* gainer in three particulars, for it is *παρωσις* laid down in corruption, but it shall *ἡμῶν ἐς* rise in incorruption; it's sown *τὸ γινῆς* in dishonour, but it is raised in glorie; *σὺ μὲν ὁ θς* *1Co. 15. 42* Yea with exact comelines of stature *43.* with beautifull proportion, where was deformity (either by the excess, *1Co. 13. 10* or defect of any part,) there all deformity shall be don away.

Commonly a little before death the body looks pale, wan, earth-like, nay sometimes one may smell earthlineffe, and there is a kind of loathsomnes, even to dearest, and nearest relations; immediatly upon the departure of the soule, the body begins to

SIMEON'S Song.

to be unfavourie, as well as unlovely,
and could the dead body speak, it
might say to the grave thou art my
house; *To the worm, thou art my Mo-*

Job. 17. 14. *ther, and Sister.* And sweet friends;
לשוח as *Jonathan*, and *David* will look out
קראתי a *burying place*, to burie their dead out
אני אתה of their sight.

ואחותי But yet in the day of their resur-
לרמה rection, the bodies of all blessed si-
Ge. 23. 4. 6. *meons* shall rise in great splendour,

Mar. 6. 28. and glory; like the lillie root, which
lies in the winter in the ground: but
in the summer riseth a well clothed
flower, very glorious: so shall the
bodies of the Saints be glorified, like
the very body of Christ, now at the
Isa. 26. 10. right hand of God in heaven.

הקיצו Consider the then constitution of
ורגנך thy new fraile body; it was *some in*
שוכריו *weaknes* but will be *raised in power.*

ועפר All constitutions of bodyes be not a-
1 Cor 15. 43. like, but were thy body of *Goliath's*
Goliaths'. strength, yet one languishing sicknes,
will make thee non able to turne in
thy

thy bed, or put on clothes, or lift thy hand to thy head, or set one foot on the ground before another to go.

But the day is coming (blessed saint) when thou shalt be raised in a most healthful constitution; never more to need meat, drink, clothes, physick-art, or any helpe: no more weariness, sickness, hunger, cold, or nakednes; but thou shalt be *as the Angels, and Saints in Heaven.* Mat. 22.30

3. Consider now that thou art a *naturall body*: but thou shalt be *raised a spirituall body*, called so, because it shall no longer need any naturall meanes, or helps for the preservation, nutrition, and conservation: but shall be wholly delighted in God, and in an immediat communion with him, shall be filled with God.

Thou shalt (as it were) be spiritualized with the nimbleness of a Spirit, so as in a very short time, thou maist move from place to place: So that (saith one) where every soul would be, by
E and

SIMEON'S Song.

1 Thes. 4.
17.
ἀπαρτύν-
σθαι.

and by it shall be there, and you read that suddenly after the resurrection, our bodies shall be caught up to meet the Lord Christ in the aire, which is the beginning of this agility, and glory.

Thus much of these asons, which are ;

1. *From Simeon's deliverance.*
2. *From Simeon's eye of Faith.*
3. *From his embraces with Christ.*

The 4th consists of these 3 heads.

1. *The conflict between soul and body.*
2. *The necessity of death.*
3. *The blessed advantage the*

soul, and body find in death, in three particulars.

Application in four Corollaries.

1. *The*

SIMEON'S Song.

51

1. *The first contains matter of instruction, with some necessary doubts, and objections answered.*

2. *Matter of terrour to wicked men.*

3. *Comfort to the Godly wise.*

4th Exhortation, which runs in to 4. branches.

To be thankfull for this sight of Simeon.

To prepare timely and solidly for an happy death.

To submit gratically to the Lord's dispose of us, in life, or death.

To be moderate in mourning at the losse of godly friends.

Whatsoever death may be to others, yet to all good *Simeons* it's a desirable and a singular blessing. Such (through death) do look upon glory on the other side of death, who are not sadded at the separation of soul, and body: because of their eternall conjunction of soul and body with

Corollary;

E 2 Christ,

Christ, *Ignatius* his grinding pains,
were but the mill in which hee was
ground to be the finer meal, for Christ
Jesus his own use.

Though Christ's soul, and body
were parted, as far as heaven and the
grave could be distant : yet neither
of them (sayes one) were parted from
the deity, nor from the Father.

I confesse, to naturall men death is
terrible, and they think with *Solomon*
that a *living dog, is better then a dead*
Ecc. 9. 4. *Lion*, and that the basest life is better
then any death.

Indeed, they cannot but fear death,
who fear not God, who believe not in
Jesus, whose wickedness doth cut off
all hopes of happiness after death: and
no marvail, for their conscience stings
them at the remembrance of death,
and death is like that *murderer*, 2
Kings 6. 32. Which was sent to take
away *Elishah's* head.

It's the most unwelcom messenger
that ever knockt at their door. Or as
Belshazzar's

Belshazzar's hand-writing, when 'twas Dan. 5. 5.
interpreted, which made him appale נִפְקוּ
& tremble: for the conscience tels them אֲנָשׁ
that no good can come to them by the אֲנָשׁ
hand, & stroak of death; nay such do יָד-אֱלֹהִים
die whiles they be alive, by the checks רַחֲמֵי
and chidings, convictions, and con- אֱלֹהִים
demnations of their evill conscience. מִלִּנְאָה
 וְדוּלְיָהּ

But what ever it be to wicked men,
yet to blessed *Simeons*, death hath a-
nother face, and presence; to such, it
is but their trusty messenger to carry
them to their Fathers house, to be
possessed of their eternall inheritanc:
or else, it's but as *Josephs* ratling cha-
riot wheels, ready to carry *Jacob* unto
his *Joseph*, unto his *Jesus*.

For such be *§ 1. Comfortably.*

sure to dye. 2. *Blessedly*

First comfortably, for out of this eater comes meat, and out of this strong comes sweetness, as in Sampsons riddle. Though I walk through the vallie of the shadow of death (saith holy Daniel) I will fear no evil, for thou art

E 32 mil and with

with me, thy rod, and thy staffe do comfort me. q. d. I am in the hand of my heavenly Father, where can bee no miscarriage.

2 Secondly as they bee sure to dye comfortably so also blessedly, as Saint John, *Blessed are the dead that dye in the Lord*; for that very day their soul shall be with Christ in Paradise. And so life which keeps the soul from heaven, absent from the Lord, is a losse to a Saint, in a religious respect.

Revel, 14.
13.
Luke 23.
43.

Heb. 9. 27.
ἀποκρίται
ἀπαξ
ἀποθανεῖ

We may illustrate the point by these following considerations, onely first observethat we are not delivered from the necessity of dying naturally; no, that statute must stand, that all must be subject to the necessity of dying, believers, and unbelievers, nor are any delivered from subjection to sickness, and diseases, nor scarce any from pains at the hour of death, nor from seperation of soul and body: but all *simons* deaths be comfortable in these respects,

1. The sting of sin is death, a poyson

sonfull sting, but Jesus Christ on his
 Cross, did take away this sting of
 death : he disenabled death to hurt
 his redeemed ones; nay our Lord did
 insult over death, (saying by his Pro-
 phet) I will redeem them from death,
 O death, I will be thy plagues / O
 O grave, I will be thy destruction :
 and by his Apostle, O death where is
 thy sting &c. insomuch as, death is
 now made the Saints friend, who be-
 fore (through fear of death) were
 all their life subject unto bondage.

Hosea 13.

14.

אֶחָד
 רִבְרוּךְ
 מִוְתָּה אֶחָד
 קִטְרָה
 שֶׁאֵין

שֶׁאֵין לָנוּ

תְּרַח שֶׁ

בְּיָמֵינוּ;

2. As our Lord hath delivered us
 from the sting, and fear; so also
 from the curse of death, by which our
 death had been a dreadfull inlet, and
 passage, to the second death: nay he
 hath delivered us from the curse of
 sickness, pain, and mortality, &c. like
 that meal cast into the pot of bitter
 pottage, when the sons of the Pro-
 phets cryed out, Death in the pot!
 Death in the pot! so doth Jesus
 Christ heal, and sanctifie our very
 trouble, and afflictions; that they

Heb. 2. 15.

ἐσχατῶν

ἡμετέρας

ἀλγῶν.

2 King. 4.

מִוְתָּה בְּפִי

Rem. 8.

shall do us more good, and work together for the best to us, viz. to bring down the tympany, & pricke the bladder of pride; to crucifie, or quench our lusts; to cool our rash anger, and raging passion; to unmask our hypocrisie, and generally to beat down the body of our corruptions; and to help us, to put off the old man more, and more: which as the Apostle, and Saints, do more lay to heart: so they do more earnestly groan to be cloathed upon, with our house which is from heaven.

2 Cor. 5. 2.

Τὸ διακρί-
νον ἡμᾶς

70 98

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3. By death, the Saints be delivered from the dominion of death, which was very high, and imperious; and did extend to the souls, as well as the bodies of men. Now the satisfaction of Christ, which he made to divine justice, and the redundancy of his merits dayly presented to his Father, have prevailed to cut deaths dominion short, and to loose the bands of death from off us, as easily as

as *Sampson* did loose the green cords,
wherewith he had been bound.

But why then be the Saints of God
punished at all with a temporall
death?

Ob.

Death is not properly a punishment,
nor inflicted by the Lord in wrath.
First, for that in the forgiveness of sin,
wrath is quite taken away, and God
blots out their transgressions for his
name sake. Secondly death is turned
into a blessing by the hand-worke of
Jesus Christ, opening a new and li-
ving way unto that rest which re-
maineth to the people of God. Thirdly,
pretious in the sight of the Lord is the
death of his Saints.

An.

Heb. 4. 9.
Psal. 116. 15.
יקר בעיני
יהוה מות
לצדיק

Death is compared to a common
gate in a city, castle, or garison, at which
the prisoner enters, as the way unto his
dungeon: but the friends, & honour'd
ones (albeit they come in at the same
gate) do obtaine princely, and noble
entertainment: so death is common
to all, godly, and ungodly: to the
one

pretiosa
ratus,
quasi bono-
habilis.

one it is a door of entrance into life,
to the other a door of entrance into
eternall death.

2. *Why do any truly godly ones fear
death, since it is so friendly to them?*

A. Because some of God's pretious
ones have (through abundance of
naturall fear) many, and strong mis-
givings of heart, yet do much ex-
postulate with themselves about it,
saying, *Why art thou cast down, Oh, my
soul? Why are thou so disquieted with-*
in me? *trust still in God, &c.*

Pla. 42.

5. II.

מִן הַמָּוֶת

וְיִחְיֶה

וְיִחְיֶה

וְיִחְיֶה

וְיִחְיֶה

וְיִחְיֶה

Some of Gods dearest servants have
very strong apprehensions of death,
and the circumstances there-about;
and but low, and weak apprehensions
of Jesus Christ; and so their eyes be
too much fixed on their outward
things, which they leave behind
them, and too little on their Father
into whose hands they should com-
mend themselves, and all that they
call theirs: and too little on Jesus
Christ, at the right hand of God for
them:

them: and lastly, too little on those
 mansions of glory, which the Lord
 Jesus hath prepared for them: to
 each of whom, our Lord may say, as
 to Peter, why art thou fearfull, *O thou*
of little faith? Come, give me thy Mat. 14.
31.
 hand, come, rely depend, and believe
 more strongly, and thou shalt not fear
 to tread on the sinking waters of
 death.

Little faith breeds great feares.

May not a wicked man desire to die? Q. 2

Yes, but not as a wicked man, but as A.
 a discontent: and so the godly, and
 wicked may both have desires to die!
 For the godly *Elias* a gracious ser-
 vant of God, sick of great impatience,
 sits him down under a juniper tree, and 1 Kings
19. 4.
saith, it's enough (Oh Lord) take away
my life: for I am no better then my
Fathers.

So good *Jeremiah* curseth his birth, Jer. 20. 14.
 day, and repents him that ever he li-
 ved,

ved, or had been preserved to be then alive.

2. A wicked man also, though not as such an one, but in some desperate condition, may be willing to die, as wicked *Saul*, ashamed to live, and astonished to think of his reproach, spake to
 1 Sa. 31. 4. one, and another to kill him, So *Ahitophell*, wearie of his life, went home,
 2 Sa. 17. 23. set *his house* (not his soul) in order, and hanged himself; So *Judas* his horrible guilt forced him out of his wicked life; So some notorious malefactours, have laid violent hands (in prisons, and else where) on themselves, rather then live longer, to be made examples, and monuments of publique shame. But these wretches be acted much by *Satan* himself, or by his instruments, as when *Job's wife* comes to her husband with, curse God and
 Job. 2. בְּרַךְ אֱלֹהִים וּמָוֶת
 die.

Benedictiones
 Diaboli
 sunt male-
 dictiones.

What ever *Job's wife* was otherwise, I'll not insist; but sure I am, now she was an instrument of *Satan*.

Where

Where by the way observe.

‘That Satan is restless to bring the
‘deare *servants* of God to think, and
‘speak evill of him in their extremi-
‘ties.

‘Satan will perswade us to ease our
‘selves, & mitigate our grievances by
‘evill meanes; saying, sin and die :
‘*curse God and die.*

‘Observe he sometimes suggests
‘that it is not sinful to seek, or wish
‘ones owne death.

‘He would perswade us, that death
‘is an end to such of all their troubles,
‘when as ’tis most certain, that death
‘is the beginning of woes, and their
‘entrance into eternall death.

‘Observe that Satan would have
‘us dye, when we are most unfit to
‘die.

But (O distressed soul) know, that
Gods method is repent ; and die be-
lieve and die ; pray and die ; be re-
newed in thy heart and life and die ;
be sure of thy *Salvation*, (as *Simeon*)
and

Job. 2. 9.
which a
godly man
would
have con-
troverted
and not
said, curse
God and
die; but

and then be willing to die; get Christ
into thy soul and then die; not *curse*
God, and die.

I conclude my answer, it's not law-
full to wish for death absolutely;
but with an holy submission unto our
Lord's will.

To wish for death, because we are
troubled, grieved, imprisoned, afflict-
ed, is an ungodly wish for God hath
much work for his *Servants* to do in
their afflictions, as well as in their con-
solations. We must glorifie God in
our sickness, in bonds, imprisonments
persecutions, and fiery trials; and this
we must strive to do, and not present-
ly wish to die, and leave our worke:
this made *Simeon* keep well to his
conditions.

1 To die God's Servant.

2 To die in peace.

3 To die according to the Word: but
upon other tearms, *Simeon* may not,
Simeon did not, desire to die.

Very terrible are the thoughts of death to wicked men, who (under such as their apprehensions are) cannot, be willing to dye: dreadful are the commemorations of their God-opposing, grace-dispising, mercy-refusing, spirit-quenching life; with a thousand abominations charged on them, by their own consciences. *Oh!* these be ^{1 Thes. 5. 19} daggers at such a ones heart, begun even here to be gnawed upon, by the ^{Esa. 66. 24. Mark. 9. 44, 45, 46, 47, 48.} worme that never dies.

Poor soul! how canst thou desire to die whom such works do follow? ^{Jude 15. 1 The sting} *Oh,* the sting of a sin-awakened soul ^{of a sin-awakened} is inexorable! every word of the ^{conscience,} tongue is ready to sound out dam- ^{will not let} nation, damnation, and every colour ^{them be wil-} (which the fancy presents is sable, e- ^{ling to dye.} ven as black as hell.

Wretched sinner! how canst thou ^{2 The fear} desire to die? who knowst of an ap- ^{of an ap-} proaching judgment after death, to ^{proaching judgment;} ^{Heb. 9. 27.} be

Rev. 1. 14. be managed by that just, and power-
 Rev. 2. 18. full Judge, whose eyes are ten thou-
 Rev. 19. 12. sand times brighter then the Sun, to
 manifest before the world of men,
 and Angels, all thy sinfull thoughts,
 an account idle and wicked words, with all un-
 for every righteous actions, whensoever,
 talent. wheresoever, or howsoever commit-
 ted, against God, men, or thy self.

Nor is this all, but this righteous
 Lord God must, and will have an
 Coll. 3. 10. exact account of *Adam's* transgressi-
 on; & of the depravednes of thy dege-
 nerate nature, which was originally
 dignified with God's own *Image*; and
 moreover, thou must be accountant
 Mar. 25. 15. for every *talent* in those three great
 to 29. farmes; (*viz*) the farme of nature, the
 farme of the world, the farme of the
 Gospell: how thou hast received in
 these *talents*, how thou hast laid them
 Luk. 16. 2. out, and what good improvement
 thou hast made to the glory of thy
 Lord. Oh! how wilt thou who hast
 been so unprofitable a *servant*, once
 dare

dare to desire death, in order unto their appearance, before the great God of heaven and earth?

If Pauls preaching of righteousness and judgment to come before Felix, did beget such trembling, how is it possible thou canst desire to die? especially, whiles thou art to come before so impartiall a Judge, who cannot, who will not be blinde, frightened, or corrupted, nor varie one silable from the exactest Justice, to retribute to every one according to that he hath done, in the flesh, whether it be good or evill.

Impenitent sinner! this Judge hath said the ungodly shall not stand in the Judgment: since thou foreknowest thy miscariages before that impartiall judge, it is not possible that thou canst desire to die.

The consideration of being friendles, graceles, and Christles at that great and notable day, and before the barr of that majestical tribunal; & without an advocate, when gvilty conscience shall

4. The thoughts of an impartiall Judge.

2 Cor 3, 10.

Ps. 1. 5.

5. The thoughts of being Christles, and friendles at that day.

shall most hideously cry out, Just, *Oh Lord*, is all thy charge against me. *Oh* what will become of my poor soul! who turned the grace of God into lasciviousness, who despised Jesus Christ coming to save me.

Jude 4. *Oh* what shall I now do? who was so
 Mat. 22. 3. 9. sweetly invited, to the feast of grace,
 Cant. 5. 1. to eat of those delicacies, which mercy
 Job. 8. 13. would have set before me! How can I
 Job. 6. 19. desire to breathe out mine anxious
 20. soul? when all my hopes shall perish: nor
 Isa. 6. 5. know I what will become of her, *Who is*
 Rev. 6. 16. *me! who is me I am undone*, for even he
 17. (the Lord Jesus Christ) whom I have
 so provoked, is now my Judge inexorable. *Mountains fall on me, hills cover me, hide me from the angry presence of such a vengeance-taking Majesty.*

Yet mountains will not do it, nor can hills cover me, astonished as I am, what shall I do? which way shall I look? then happily the soul may think to say Lord Jesus *thou son of David have mercy on me*; but neither will
 Mat. 25. 22. v. 23. *that serve my turn*, for he will say,
 Pro. 21. 13. Phil. 2. 7. 8. *who art thou that criest after me? sinner,*

ner,

ner, sinner, 'tis now too late, time
 was, I came to thee in my condescen- Zach. 7. 13.
 ding mercy : time was, I cryed unto Esa. 58. 1.
 thee *lifting up my voice, like a trum-* Esa. 65. 12.
pet : time was, I wept over thee, be- Luke 19.
 moaning, and bewailing thy mi- 41.
 sery. I stood long at the door of thy
 heart and thine ears, saying, *open, o-* Cant. 5. 2.
pen to me wretched sinner ! nay I cal- Cant. 2. 10.
 led thee, *my love, my dove, my spouse;*
 Yea I stood knocking till my head
 was wet with the dew, and my locks
 with the dropping of the night : but
 as thou wouldst none of me then, so
 neither may I *know thee, depart from* Mat. 7. 23.
me : thou wouldst not weep, nor Rev. 2. 21.
 mourn, *nor repent* in the time thereof, Mat. 8. 12.
 therefore now thy portion is weep- Luk. 13. 18.
 ing, howling, *gnashing of the teeth.*

Oh ! this shall cut thee to the ve-
 ry heart, to see Abraham, Isaac, and
 Jacob received into the Kingdome of
 God, and thy self cast out; to see those
 whom thou cursedst saved, and those
 whom thou abhorredst glorified.

Thou who wast *ashamed of Christ,* Mar 8. 38.

and of his word, the son of man shall be also ashamed of thee, when he cometh in the glory of his Father, with the holy Angels.

. The delivery up of such condemned ones to Satan.

Mat. 25. 41.

πρωτον
αω' εμα
θινα επρα-
μωσι.

Deum non
videre om-
nia gehenne
supplicia
superabit.
Bern.

Isa. 30. 33.

Then also consider the delivery up of such condemned ones into the cruell hands of Satan, for immediatly after judgment will succeed, an everlasting exclusion from God, from Christ, from the heavenly Jerusalem, and from eternall glory; together with a finall resignation of them into the merciless hands of evill angels, to dragg them into that *burning Tophet*, which the breath of the Lord like a stream of briwstone doth kinde.

3. Corollary.

This commends matter of great consolation to all Christ-seeing Simeon's in sundry perticulars, as followeth.

Death is a conquered foe, dispoiled of his power, and weapons to hurt us. At the first sight death looks upon us with

Hof. 13. 14

1 Cor. 15. 57.

with a pale, and gassy face : but upon more judicious thoughts, pale death hath no hurtfull weapon in his hand; therefore in death the godly wife doth (through Christ) insult over death, and say, O death I fear thee not : O welcom death, and long looked for, *blessed be the God and Father of our Lord Jesus Christ*, who hath made death so hurtles, or rather friendly to me : and now, farewell honours, riches, pleasures, lands possessions, and inheritances; farewell husband, wife, children, and all my relations below; farewell thou ruinous, and infirme body of mine, in which (till bowell-compassions covered me all over with a mantle of richest grace) Mat. 8.12. I walked among *the dead* in destroying waies, after *the course of the world*, Luk. 15.13. and after *the spirit that workes in the children of disobedience* : But now Pron. 6.18. God hath look'd on me in a time of Pron. 2.18. love, and said unto me *live, and espoused me to Jesus Christ*, and therefore I Eph. 2.2.3.

am glad of death, and that my body
be dissolved, til my soul and body shal
meet, and never part again.

2 branch.

Death is comfortable, because
Christ is with us. *David feared not*
Pf. 23. 4 *the vallie of the shaddow of death ; be-*
Hosea 2. 15 *cause his God was with him.* This
vallie is like that of *Achor* to the peo-
ple of God, which preceded their entry
into the land of promise : where they
tasted the first fruits of the land of
Canaan : for death borders upon e-
ternall life : at the end of this dark
vallie is light, and glory : and thy
God who owned, and guided thee
thither, must bee unfaithfull if hee
Pf. 71. 18, should leave thee, when thou art old,
or liest down in the grave.

Old *Pollicarpe*, he had better learn-
ed Christ, for he had so oft tried
him in other promises, that he now
dares confide him in this.

This may further be illustrated by
thy union to Christ, *who is the Saviour*
of thy body ; and by that compleatnes
of

of Christ's mysticall body, which Eph. 5. 23.
 may not want one of his members, as 2. 2.
 but every one of those whom the Fa- Χρῆστος κε-
 ther hath given to him, must be with θαλήτης
 him, and behold his glory; which the ἐκκλησίας
 Father had given him, as our Lord Joh. 17. 24
 Christ prays, *John*, 17. 24.

Saint Paul would be dissolved to be
 with Christ. Thus then, that Christ is
 with the saints in death, and for ever,
 here is matchles comfort.

This consolation is considerable in branch
 the earnest of his spirit, which God
 giveth to his *Simeons*, as the first fruits Gal. 5. 22.
 of everlasting glory. The saints of God
 do in their spiritual life much live
 upon the graces of the spirit, which
 are the earnest penny of that which is
 behind in the covenant of grace.

Now what is the earnest in compa- Numb. 13.
 rison of this full summe? what were 24.
 the grapes, pomegranets, and figs
 which the spies brought, to the good-
 nesse of the land of promise? no more
 is grace here, compared with that ex-
 ceeding,

γὰρ ὡς ἀφ' οὐρα-ceeding, and eternall weight of glory.
 παύσης ἡ-Graines, and scruples carry no pro-
 πορτίς τῆς-portion with talents, this was the
 ἀλήθεια-ground of the Apostles willingnes to
 ἡμῶν, καὶ θ-
 ὑποβολὴν-
 εἰς ὑποβ-
 λῶν αἰώνιον-
 βάρ- τῆς-
 νό-
 ἡμῶν καὶ-
 the Lord.

ἡμεῖς ἀξίως- We are confident I say, and willing
 ἡμῶν- rather to be absent from the body; and to
 2 Cor. 5. 5. be present with the Lord.

τὸν ἀπ' οὐ-
 βάρ- τῆς-
 ἡμῶν καὶ-
 ἡμῶν καὶ-
 ver. 6
 * 4 Branch. * Glory, honour, immortality, and
 everlasting pleasures at God's right
 hand, are sure to be conferred at the
 death of every blessed *Simeons*, accord-
 ing to the capacity of the leperated soul:
 1 Pet. 1. 4. all which saith *Peter* is prepared, & re-
 κληρονο-
 μέτω τῆς-
 ἐν οὐρανῷ-
 τοῖς ἐπα-
 I go to prepare a place for you.

5. Branch. Let Pagans, & Infidels, those that die
 out of Christ, fear death; but blef-
 sed *Simeons* have a cornucopia of com-
 forts to feed upon: for (after the ma-

ny

ny stormes, tempests, and tossings up
 and down, with the *Euroclydon winds* Act. 27. 14.
 of this present world) death brings
 them into a safe port, and harbour,
 when they shall say each one to his
 soul, *returne to thy rest, O my soul ? for*
the Lord hath dealt bountifully with Pl. 116. 7.
thee. And each one to his body, lie
 down, be content, sweetly repose, and
 rest from thy labours. But many will
 aske, *If a man die, shall he live again,*
a Job ? Man dieth, and wasteth away, 2.
and giveth up the ghost, and where is Job. 14. 14.
he ? 10.

Unto which question holy Job
 himself makes the answer. First, from A.
 a comparison, a tree in the winter
 seeming dead in the ground, yet Job. 14. 8.
through the sent of water, it will bud,
and bring forth boughs, like a plant.

Secondly, Job believeth that God
 doth *hide* his saints for a time in the 2.
 grave, to remember them, & to bring ver. 13.
 them forth in their set and appointed
 time.

But

v. 15.

But thirdly, to make up the comfort, God will most gratically, and mercifully change them (as I shall afterwards shew) he will call to his saints in the grave (dissolved into thousand atomes of dust) *they shall hear his trumpets, and Arke-Angels voice, and shall come forth to the resurrection of the just.* And lastly thy living again is a work of the Lord's own desire as conducive to his own glory, the glory of his Son's kingdom, and the glory of the saints immortality, who died willingly, under so blessed a hope, of so happie a resurrection: to all whom lying in the chambers of death, doth the Lord speak by his Prophet, saying, (but somewhat allegorically) *thy dead men, shall live together, with my dead body shall they arise, awake, and sing ye that dwelt in dust: For thy dew is as the dew of herbs, and the earth shall cast out the dead.*

branch 6.

All blessed Simeons must consider,
that

that their deferred happiness comes
 sure at last, like a full vintage: possibly
 thou maist waight, and look long
 for thy consolation as *Simcon* did,
 sigh, long for, weep, pray, and sit
 down in patience many wearisome Joh. 2. 8.
Mat. 5. 12.
 dayes, nights, weekes, months, and Heb. 10.
 yeares, before the great, and promised 35.
Heb. 11.
reward, before the *bosome of Abraham*, 36.
Luk. 16. 22
 the *mansion prepared*, or the *vision of* Joh. 14.
 God comes; but *at last, it comes and* 2. 3.
tarries not, then bear up (tossed back) Hab. 2. 3.
 a while Christ is with thee in the ship,
 and thou canst not miscarry: and in Mat. 8. 26.
 his appointed time, shall be thine e-
 verlasting calme.

Go on then (blessed soul) in the
 strength of the Lord, fear no death,
 but comfort thy heart with *the things* Phil. 3. 13.
already apprehended, and with infinite
 more behind, concerning which ob-
 serve the *blessedness of such as die in* Rev. 14. 13.
the Lord.

1. *The matter of this blessednes, God
 enjoyed.*

2. *The*

2. *The manner, the beholding Gods face.*

The matter lies in the glorious manifestation of God's majesticall presence; a little glimps whereof *Israell* had *in the mount*, and *Moses* when God put him into a clift of a rock, and shewed him his backparts, and the prophet *Eesai* when he cryed out, *woe is me I am undone, because I am a man of unclean lips, &c. For mine eyes have seen the King, the Lord of hostes: These* did not neither could see Gods face, and live, but some thing God shewed to their understandings, out of which they did conclude (as they were able) the greatnesse, glory and majestic of God's presence; but after death the blessed saints of God, shal see more of God (*viz*) face to face, and know as they are known, of which, more in the next.

2. The manner of a saints beholding God, is by an immediat, and angelicall knowledg of the essentiall glory,

glory of the Lord God almighty ; and by a full enjoyment of the great Jehovahs beatificall presence. Then shall we see the likenesse of God, or see him as he is, and then shall we know, and see him to, in an immediat union to, and communion with God. 1 Joh. 3. 2.

this is that which the godly wise have much studied (*viz*) the matter, & manner of the saints happines after death, which I shall endeavour to set out a little more.

I. And so it is called light, and life, as the *Psalmist*, a fountain of life, in which we shall see light which is there opposed to the darknesse of condemnation ; not an amazing light, as was *Sauls* at his conversion : but a rejoicing light, and a glorious light, inabling us to look with undazing eyes, upon the sun of righteousness in the face. Psal. 36. 9
Col. 1. 12
Acts. 9.

It is called a kingdom which cannot be shaken, whether we are admitted free Heb. 12. 28
Luke. 22. 29.

free denisons under celestially priviledges. A kingdom without stirrs, commotions, or the least alterations, not once needing counsell, nor armes, nor the light *of the moon, nor the sun*, but *the lamb* shall be *the light thereof*.

Rev. 2 1, 23

3.

Rev. 2. 10.

1 Cor. 9.

25.

5602107

αφθαρτον.

2 Tim. 4. 8,

1 pet. 1. 5.

2 Cor. 5. 1.

Luk. 22. 30

It's called a crown, in a fuller sence then any crown else: Kings their crownes may be of gold, but this a *crown of life*, a *crown incorruptible*, a crown of righteousness, which shall never bee taken off the heads of the saints: but they shall reign crowned forever in their inheritance, of infinite extent, and reserved in heaven for them, as before.

It's an eternall house, not subject to dilapidations, nor to be amended by reparations, nor additions, a house full of all provisions, even to satiety, and fulnesse: full of joyfull company, such as the glorious Trinity, blessed saints and Angels; *full of pleasant melody*, perfect harmony, and one continued

nued feast of glory, at the very *right* ^{Pfal. 16.}
hand of God. Sure I am, this will ^{ult.}
comfort all *Simeons* in their desire to
die.

And now to set out the manner a lit-
tle more also, how this blessed visi-
on of God is communicated after
death.

Godly, and learned divines have
wont to gather it from the analogie
of Scriptures.

It's a vision of intelligence : *wee*
shall see him, saith the Scripture, that
is we shall know him spiritually, and
celestially, without the least interpo-
sition of any cloud upon our under-
standing.

We shall know him, saith the Scrip-
ture, immediatly , and not *through a*
glass, as below; where believers see
him, who is invisible, not *through any*
latteffe, but we shal be with him with-
in the heavenly house of his glory,
and be ful of God (as I may say) and
full of Christ, and full of the Holy

Ghoſt

1 Cor. 13.
12.
ἀλλ' ὁσὸν
ἐν ᾧ
ἐσώμε-
θα, τότε
ἐν ᾧ
πλήσο-
μεθα

Cant. 2. 9.

טבע
שמוחה
נח
בנו
בגמול
בסניג
גזר

Rev. 22. 5.

Ghost, and never see night, or darkness more: for God himself will bee all unto us, *and we shall reign with Christ for ever.* Soul! doth not this use of consolation seat very high? and canst chuse, but with *Simeon* to desire

Mal. 32. 11

to dye, and to be glad in the *Lord*, and rejoyce evermore;

All that I will add shal be this blessed soul! thy glory shall be satisfactory, and filled up to the top, yea it shall mount above all thy desires,

I

In thy everlasting acquiescence, and tranquility.

2

In thy eternall pleasures, and consolation.

Rev. 7. 17.

First thy tranquility shal overflow, as a mighty river at thy beholding the face of God: all enemies shall be de-

Rev. 21. 4.

Heb. 4. 9.

stroyed, & all perturbations shal finally cease. This is *the rest*, and peace of all holy *Simeons*.

Rev. 14. 13

The second is thy eternal pleasure and sweet consolation, which also floweth from the blessed beholding of Gods face. Such shall be the Saints delight

SIMEON'S Song.

81

delight in God In thy presence Lord,
saith the Psalmist, is fulnesse of
joy; not a mixed joy, as of the Church
on earth, like the sweet smell of the
prickie rose, which sometimes runs in-
to the flesh; but like the joy of the An-
gels at the birth of Christ, who sang Luk. 2. 10.
without interruption, saying glory to 13. 14.
God on highest, on earth peace, good
will towards men.

Pleasure and joy in heaven be in- Joh. 16. 22.
violable, no man can take it away, ever χαράν
full of the sweetness, and blessedness, ἐμὴν ἰδέσθαι
which is in God himself; praising, ἀπειράφ'
and magnifying God with everlasting ἐμὴν.
hallelujahs, and singing the song of Mo- Rev. 19. 1.
ses, and of the lamb, without ceasing to 3. 6.
all eternity. Rev. 14. 3.
Exo. 15. 1.
Rev. 15. 3.

Come pretious servant of God,
is not thy hony-combe full yet? doth
not this cup of consolation overflow?
Didst ever think in the daies of thy
vanity when thou wast moved to look
into thy wretched estate, and dam-
nable condition? that thou mightst

G

get

Acts 8. 23.
 χαλῶν-
 πικρίας.

get out of *that gall of bitterness*, and *bond of iniquitie*, and when moved with the matchles love of God, with the sweetnesse, and fulnesse of God in Christ, laid up for thee so vile a wretch; I say didst think it was halfe true, which was told thee of the desirableness, and excellency of Jesus Christ to all believers, in, and after their blessed change?

Loe now, what ever discovery here hath been made, all the tongues of men and Angels, are not able to reveile the hundredth part of thy beatificall fruition, in the bosome of glory, who dost *depart* this fraile life, in the true relation of a dear *servant* of God, & who dyest *in* that blessed peace & according to the *Word* of God.

Thus much of this sweet consolation. Which divides it self into six particulars.

1. That Death is spoiled of it's power to hurt us, and of a conquered foe is made a friend.

2. Saints

SIMEON'S Song.

83

2. Saints cannot miscarry in their death; because Christ is with them.

2

3. All the godly have the first fruits of glory in hand.

3

4. The saints honour, glory, and immortality, is already prepared, and reserved for them in heaven.

4

5 Death is an haven after a storm, a rest to all laborious saints, a sure hiding place and sanctuary to soul and body.

5

6. The saints promised, and hoped for happiness comes sure at last. Which happiness hath been amplified.

6

1. *In the matter, blessedness in God enjoyed.*

2. *In the manner, the beholding of Gods face.*

Next followeth the exhortation which is four-fold.

1. *To be thankfull for this sight of Simeon.*

G 2

2. *To*

2. To prepare for an happy death. } Solidly. & Timely.
3. To submit to God's dispose in life, or death.
4. Not to mourn overmuch for them that dye in the Lord.

I
Exhorta-
tion

Let all gracious *Simeons* be truly thankful for their sight of Christ with any glimpse of true faith; this is *Oculata fides* or faith illightned with a beam of the *Sun* of righteounesse holding forth glorious things laid up in store for the admirers of Jesus Christ for all those whom he hath drawne near unto himself with the sweet honey-combs of his matchless love, and with the sweet favour of his costly oyntments, and with that untold unvaluable mine of evangelicall grace.

Mal. 4. 2.

Cant. 1. 4.

Cant. 4. 10.

Look on (blessed Saint) fix thine eyes upon that Covenant-goodness into which thy poor soul is admitted and be thankfull : which Covenant was the

the birth and product of God the Fa-
 thers everlasting love and mercy to ^{Deut. 7. 7.}
 all his seeing *Simeons*, the Legacy of
 free grace of the Father, Son, and Ho-
 ly Ghost, richly enamelled with roy-
 all priviledges and most gracious pro-
 mises comprehending all those *jura* ^{Rom. 9.}
regalia of the remission of sin, of justifi- ^{4. 5.}
 cation before God, of adoption and
 son-ship. And by the way observ, that
 Remission of sin, (which Christ did
 bleed out for thee, who scarce ever
 didst bleed out a tear for him,) 'tis
 a choice mercy bestowed on none, ^{Rom. 11.}
 but such as are vessels of mercy, *viz.* ^{23.}
 Gods pretious people, those blessed
 ones whom God makes the objects
 of blessedness, and proclaims himself ^{Exo. 34. 6.}
 in his glory as to Moses *the Lord the* יהוה יהוה
Lord God mercifull &c. and shall not אלהים רחום
 such be thankfull ? רחמן

Believing *Simeon*, faith doth as it
 were antedate thy happiness, and
 make things to come as if they were
 present ; and (as one sayes) substan-

tiates things not yet seen and appropriate them to thy self, as, *Gilead is mine, Manasseh is mine* : These places were not then conquered, but God had spoken in his holiness, and that was assured to *David's* soul, hee had made a sure Promise, Covenant, and Oath to *David*, and so a believer may say, heaven is mine, heaven is mine, God and Christ, everlasting glory is mine.

Faith looks on the promise as fulfilled already and put into its hand, in the full assurance of it, and (after a sort) into perfect enjoyment, as when the Spirit brought *Ezekiel* in the visions of God to *Jerusalem*, his body was commorant; in *Babylon's* captivity, by the river *Chebar*; even then his spirit is said to be in *Jerusalem*, for his spirit did lift him up between heaven and earth, and brought him in those visions to *Jerusalem*. The soul may be in sweet communion with God in heaven, when the body may be in the

the earth. Every *Simeon's* soul is (in a sense) in heaven already sweetly so-
laced in the beatificall Vision, and singing the song of *Moses*, and the Lamb, tasting the heavenly Manna, and bathing her self in those rivers of pleasure which the Lord hath put within Christ's purchase, and prepared for them that love him: to which our bl. ssed Lord doth point, as a means of this enjoyment, *Mat. 6. 21. Lay up your treasure in heaven, for where your treasure is there will also your heart be.*

Mat. 5. 8.

Rev. 15. 3.

Rev. 2. 17.

Rev. 22.

I. 2.

πολυμὸν

καθαρὸν

ὕδατος

ζῶντος

I Cor. 4. 9.

A *Simeon* may be below, and yet his affections above, as *Paul* doth exhort, set your affections on things above and not on things beneath; so that a gracious soul is under a double consideration, of earth and of heaven, whose mind is not said to be where he is, but where he likes, and loves best: and therefore, have some of the Ancients wont to say, that (even here below) the soul fetcheth many a

Col. 3. 2.

Psal. 68. 13.

flight to heaven with those dove-like wings of silver, and those feathers of yellow gold in the *Psal. 68. 13.* to see the God of Glory, to speak with Jesus Christ at Gods right hand, to present her petitions by her gracious Advocate and Mediatour at heavens Throne in expectation of a most gracious answer.

Rev. 4. 1.

Again, the soul flies up to heaven to visit those innumerable Angels, and to contemplate the Patriarks and Prophets happiness, to admire the Apostles honour, to congratulate all the Assemblies of the first born, and to salute the spirits of just men made perfect: this Saint *John* saw, a door in heaven opened, and he heard a voyce, (as it were) of a trumpet talking with him, which said come up hither, and immediatly he was in the Spirit, and behold a Throne was set in heaven, and one sate on the Throne, whence the Prophet *John* (by a call from heaven) comes up, but

but how? not Corporally but Spiritually, then the Spirit lifted up the good man, in sweet meditation and most holy affection, as *Simeon* here, whose gladdened and thankfull heart, breathed out this Song in the text, *Lord now lettest thou thy servant depart, &c.* Then O believer! put on thy white robes of holiness, its but a little while when (with *Elijah*) thou shalt ascend joyfully, when those earthly raggs shall fall off, and thy Christ shall cloath thee over with his bright garment of Glory: bear up then blessed Saint, rejoyce and be thankful in hope of the glory of God; it's a duty becoming thee to be thankfull; See what argument Christ useth to raise up the drooping hearts of his dejected Disciples, *What manner of communications are these, while you walk, and are sad? What are you so sad? are you not advised that I must depart and glorifie my Father? and that when you go hence, I must and will*

Rev. 7. 9.
13.
οὐρανὸν ἑλθόν-
τες ἵνα ἴδωμεν
αὐτόν
Rom. 5. 2.
Lu. 24. 17.
Joh. 17. 1
Joh. 14. 3.

prepare

SIMEON'S Song.

prepare mansions of glory for you; do
 not you consider, what I am to you? and
 what you are to me? whom I have so
 and so honoured already? and am in
 Col. 1. 27. you the hope of glory, and that you shall
 Mat. 16. 21 shortly in three days expect my Resurre-
 I Cor. 15. 20. ction from the dead, an assured evidence
 Joh. 14. 1. of your Resurrection? you my beloved
 Judg. 3. 2. Disciples, be not troubled at my death
 and departure, nor at your own, but
 praise and give thanks; for certainly
 the gleanings of the grapes of Ephraim
 (which you enjoy) are infinitely bet-
 ter than all the vintage of Abiezer,
 Eccle. 1. 2. the earnest and first fruits which even
 chap. 12. 9. now you live spiritually upon, do ex-
 cell and transcend all the glory and
 vanity of things sublunar or be-
 low.

And indeed (my beloved Disci-
 I Cor. 1. 26, 27, 28. ples) consider what moved me and
 and before my Father to own you rather than
 in Deut. 7. 7. others, so undeservedly, when wee
 passed by so many of the great men
 and nobles of the world; to make
 you

you vessels of honour and to give you Rom. 9. 21.
 an inheritance incorruptible and un- 2 Tim. 2.
 defiled that fadeth not away reserved 1 Pet. 1. 4.
 in heaven for you.

What am I (said David) and my
Fathers house that I should be son in 1 Sam. 18.
law to a King? whence was it that the 18.
mother of my Lord should com unto me? Luk. 1. 43.
(sayd Elisabeth to the Virgin Mary.)
Great was the joy in the hearts of the 2 Kings 7.
four lepers of the great and besieged 3. to the
city of Samaria, whom the Lord so
 wonderfully relieved and enlarged,
 Alas! all these were but as nut-shells
 and oyster-shells compared with the
 mercies of blessed *Simeon*, whose
 mercies as they be reall celestial and
 lasting for ever; so they do call for
 reall and angelicall prayses: Heavens
 candidates bee glad at deaths ap-
 proach; thou art next apparent to glo-
 ry, and indeed be thankful, for it, may
 bee thou maist bee one of the next
 souls who may be gloriously ushered
 in thither; nay (in a sense) thou art
 in

Eph. I. 3.

in heaven already : thy faith is there, thy hope is there, thy conversation is there, while thy eye is fixed on thy Christ there, and thou art daily translated from glory to glory, as by the Spirit of the Lord, and all this is sealed to thee by the Spirit of promise, of which more fully afterwards; meanwhile do but open thy eyes and thou canst not but be really thankfull, fiducially to see all the prophecies, and all the promises to thee accomplished, although thou see it but a far off.

And now that thou maist be thus thankful, let me be assistant to thee in four or five directions.

Direction

Luk. 2, 14,

in Luk. 2, 14,

1. Study thou (poor mortall) to *praise and magnifie thy God, and thy Christ, in the highest,* as the Angells did at the nativity of Christ; high mercies do call for high praises, thankfulness may be in carnal earthly men for good turns done them, yea and gladness in the beast that receiveth fodder. But (O thou saved by the Lord)

Lord) thou must act higher, even from a principle of Covenant-grace, reached out to a lost and dead sinner, by the hand of unconceivable mercy, procured by the Lord Jesus saving thee so mightily and wonderfully, not out of the common store-house of divine providence, but out of the Ark of the Covenant or bosom-love of thy Lord Jesus Christ: Therefore (O blessed soul!) thy thankfulness must be super-abounding, and thy whole soul be poured out in this duty, with holy vows and fixed resolutions, as that sweet singer of Israel, *Psal. 116. I will love thee, I will serve thee, I will offer to thee the sacrifice of thanksgiving, and I will pay my vows unto the Lord, now in the presence of all his people, in the Courts of the Lords house, in the midst of thee O Jerusalem, praise ye the Lord: Lo what a pattern of high and reall thankfulness is here presented unto gracious Simeons.*

Genesis 6.
compared
with 1 Pet.
3. 19.

2. To be more real in our thankfulness for such *salvation*-mercies as *Simeons* here was, we must look farther then the superficies and out-side of a mercy, for as God in his workings of good providence, hath a wheel within a wheel; so he hath oftentimes, a mercy within a mercy; and when wee are called to such a piece of thankfulness as is here required, wee must brighten the soules eye of faith, and by the prospective of divine promises & covenant-goodness, we must dive deep and look far, to see (if it were possible) not onely the hand of mercy stretched forth to us, but the very heart of Gods mercy opened to us; nay through that mercy, the soul must look on the *Lord* himself: for else, we do but see the Ark of preservation, as the old world did; not the covenant-goodness of God in that Ark, nor his Church in that Ark, nor his Christ there, nor all the saved of the Lord, even thy self there, spiritually
in

in the heart of God, and Jesus Christ;
 you must look into the inside of your
 mercies, else you will but see the *bush*
on fire and it preserved, but not the
good will of him that dwelt in the bush; Exod. 3.2.
Deut. 33.
 for one may observe the Lords faith-
 fulness, in keeping covenant and pro-
 mise, and not look on Jesus Christ the
 promoter of the covenant, by, and
 with whom the Lord made such a
 covenant : therefore wee must
 throughly look as well on the in-side
 of the mercy; whence a mercy comes
 originally on Gods mind, aim, & end;
 as on the mercy it self reached out to
 us: we must look on Gods mind to-
 wards us, in the mercy, how to walk
 & act before him in some suitableness
 & expectatiō to the mercy we do en-
 joy, to live more holily, to worship
 more devoutly, to act faith in Gods
 al-sufficiency, to trust in him more, to
 recumb & depend more, & to be the
 Lords more entirely thē ever before.
 For as in many mercies there is a good
 out-

out-side but a better in-side; so in the carriages of the people of God, there is not only a more out-side-carriage before the Lord, but a more intern spiritual & cordial acting of a thankful soul, to serve the Lord more sincerely, more absolutely, more graciously, and more holily; as *David* not onely throughout the 116 Psalm, but also Psalm 42.5. after more experience of the Lord, and a farther inspection into his gracious dealing with him, hee sayes, *O my soul trust thou in God, for I shall yet give him thanks and praise him, for the help of his countenance: so vers. 11 hope thou in God for I shall yet praise him who is the help of my countenance and my God.*

Direction

3. To be very reall in our thanks, we must much revolve in our mindes and consider our great unworthiness, and that we are unfit for any mercy, as *Jacob* did, *Gen. 32. 10. I am not worthy of the least of all thy mercies, & that we are then dead doggs, as Mephibosheth*

Simeon humbly spoke to King David,
 2 Sam. 9. 8. we must call to mind the
 number, the kind, the nature, and the
 good of a mercy, the freeness, the
 fulness, and choiceness of it, and the
 suitableness of the loving kindness,
 and be thankfull to admiration, as
 David was often, and as Simeon was
 here for his vision, which was so ad-
 equate to his soul and bodies wel-
 fare, here and hereafter, in life in
 death, and at the last judgment: this
 will make a soul sing and say, Blessed ^{Luk. 1. 69.}
 be the Lord God, who hath raised up ^{70.}
 such Salvation for so miserable a crea-
 ture as I was, and to say with holy
 David, Bless the Lord O my soul, for ^{Pf. 103. 2.}
 get not all his benefits! and the better
 to recollect these mercies, Christians
 must bee carefull to keep records of
 singular mercies, of the year and day,
 the matter, the manner, the measure,
 the instruments, as David did most
 sweetly, for that out of these records,
 shall be made up the song of Moses,
 H and

2 Sam. 8. and the Lamb. Read the 105 Psalm,
 16. it's wholly filled with rich enumera-
 2 Kings 18. tions of the Lord's wonderful works
 18. from Abraham to the time of the
 Joab the son of A- planting of the Lords people in Ca-
 saph was naan, and they are bid to remember
 Hezechiah's his marvellous works, and the judg-
 Recorder. ments of his mouth, how he had remem-
 Psal. 105. bred his Covenant for ever: the Word
 6, 7, 8, 9, which he commanded to a thousand ge-
 10, 11. nerations, his Covenant with Abraham,
 his Oath with Isaac and confirmed the
 same to Jacob for a law and to Israel
 for an everlasting Covenant &c. true
 thankfulnesse as its long-lived, and
 written with infallible characters; so
 it takes care to eternize the praises
 of the Lord and sayes as thankfull Job,
 O that my words were printed in a
 book, that they were graven with an i-
 ron pen and lead, in the rock for ever,
 have we done so? that not God loo-
 ses his glory, and thy soul is too short
 in thy reall thanks.

direct. 4.

4. Real thanks must be all to God,
 self

self is little regarded, so as Gods name
 and glory may be exalted; Many are
 somewhat thankful when self is much ^{Psal. 68. 4.}
 concerned, and wil praise the Lord,
 when dangers be over, when enemies ^{Psal. 107.}
 be defeated, cut off, and destroyed,
 when afflictions be over, and sickness
 turned to health, that now they may
 enjoy again their honor, their ease,
 their pleasure, their estates in the
 world, their corn, and wine, then they
 will give God thanks and blesse his
 name, *Hab. 1. 15. they rejoyce and are*
glad: but still their thanks go no far- ^{שמח}
 ther then self is concerned, which the ^{תהלה}
 Prophet calls a *sacraficing to their own*
nets, and a burning of incense to their
own dragg; but such their thanks sel-
 dom goes higher then themselvs. But
 I must tell them, that those thanks,
 which do begin and end in self, bee
 not reall Christian thanks; but true
 thanks do draw out the soul, to bles
 the Lord for Iesus Christ, and the
 Gospels, for the manifestations of
 his

his glory, power, wisdom, truth,
 and all his goodness to his Church,
 and for the prosperity of *Sion*, when
 it goes well there; O then, thankfull
 souls will intult for joy, and bee full
 of praises as the Israelites were at the
 bringing home of the Ark; *And Da-*
vid danced before the Lord, and was
girded with a linnen Ephod. And Isra-
el brought up the Ark with shouting,
and with the sound of the trumpet, and
 at the dedication of the Tem-
 ple; as on the contrary, when it goes
 ill with the Church, and people of
 God, it goes also ill with gracious
 souls, as with *Eli and Phineas wife*
(when the Ark was taken and when
the glory was departed from Israell)
who called her son Icabod. And thus so
 publike spirited was she, that her life
 seemed to be bundled up in the well-
 fare of the people of God

direction; True reall thankfulness does acqui-
 esce in God, can repose in the Lord
 his alſufficiency & covenant goodness
 for

2 Sam. 6.

12, 14, 15.

1 Kings 8.

1 Sam. 4.

13, 14, 15.

vers. 19.

for such a one doth see all the ene-
 mies of his salvation ever fall down
 before the Lord, as *Dagon* did before 1 Sam. 5. 4
the Ark, irrecoverably & to be demo- Josh. 8. to
 lished, like the *walls of Jericho*; such the 20.
 do see the seed of the woman break the Gen. 3. 15.
serpents head, and Christ himself ri- Rev. 6. 2.
 ding conquering and to conquer, do וְיִצְחָק וְיַעֲקֹב וְיִשְׂרָאֵל
 see *Kings bound in chains*, and nobles וְיִצְחָק וְיַעֲקֹב וְיִשְׂרָאֵל
with fetters of Iron; in this considera- Psalm. 4. ult.
 tion, doth *David* lay himself down in כְּשֶׁלֹם
peace, who as from time to time, וְיִצְחָק וְיַעֲקֹב וְיִשְׂרָאֵל
 his soul did recollect the Lords mani- אֲשֶׁר לָכָה
 fold great and glorious mercies con-
 ferred upon him; so he said, I will trust
 in him, and he shall be my God for
 ever; this he said after a long enume-
 ration of Sea & land-mercies, he en-
 gageth himself in voluntary vows, to
 devote and consecrate himself to the
Lord, that shall be all his work for
 time to come, and he will wholly be
 the *Lords*, not his own, so had the
 Lord obliged his servant, that he is at
 a stand what returns of thankfulness

SIMEON'S Song.

to make, but at last concludes to offer thanks to pay his vows, and to be for ever realizing the praises of his soul, by declaring them and exemplifying them, and improving them untill they do empty themselves into beatificall *hallelujahs*, and he himself do sit down with Abraham Isaac and Jacob in the Kingdom of heaven. Thus of real thankfullness : Which sees fiducially into all the Lords covenant-goodness, & doth substantiate things not seen, & make things absent as present. Thus wee have seen what bee true reall thanks, which wil be found (in some measure) in all thankfull *Simeons*.

1. *There be very high praises of God and his Christ.*

2. *They look far, and search deep in the heart and in-side of the mercy.*

3. *There's humble acknowledgments of self-unworthiness.*

4. *God*

4. God hath the all, of true thankfulness, as all came out from him; so it empties it self into God again.

5. It acquiesces and reposeth in the Lord.

All this did abundantly shine forth in godly men, and so they do in every truly thankfull soul. Thus of the first exhortation.

The second exhortation is to prepare for an happy death, Solidly, and Timely.

Be we all exhorted to prepare for an happy death.

Exhor. 2.^d,
to prepare
for an happy
death.
Psal. 90.

1. *Timely.*

2. *Solidly.*

1. *Timely*, thy days be numbred (sinner) although thou know not the number, the time thats kept under Gods lock and key, hee hath

H 4

pleased

pleased to let thee know the sinfulness, the cursedness, the brevity, the vanity, and anxiety of thy life, under a thousand dangers, and maladies: but not to know the computation of thy life (except in the grosse) that the days of a man are threescore **IN! HOY** and ten, and it may be fourscore; albeit not one of twenty attain to live so long, and if so, yet then is their life but labour and sorrow.

v. 10.

Quest. But why (blessed Lord) may the eternall soul say, hast thou concealed this from us?

Ans. That wee should every day wait the good pleasure of our God, **Job. 14. 14** till our change come.

Ans. 2. That wee should every day, be willing to hearken to the counsel of our good Lord, to be prepared to die happily, that every prayer we put up, that every sermon wee hear, should bee poured forth, and hearkned unto, as our last.

Ans. 3. That every tender and opportunity

portunity of mercy bee entertained by us as our last (as 'tis for ought we know)

Ans. 4. That without the least procrastination we should enter the narrow gate, while 'tis opened unto us, and *seek the Lord* very humbly, and cordially *while he will be found of us*, Is. 55. 6. Lu. 19. 41. that wee should know the things of our peace, in the day thereof.

Ans. 5. That we should in due season gratefully accept Jesus Christ's sweet love while he makes such ravishing applications to us, *saying open to Cant. 5. 2.* *me my sister, my love, my dove, mine undefiled one, and come with me from Lebanon my Spouse; come away (dear heart) from the dens of Lions, and from the mountains of Leopards; So that the Lord (by his absconding, and darkning deaths time from our eyes) doth discipline a poor soul (as he did the wise Virgins) seasonably to get oyl, and lamps, our vessels full, and lamps burning, and to get our*
loins

Exod. 11. *loins girt, with our staves in our hands,*
 Mar. 25. 13 *that wee ever shaking off all rusty*
 γρηγο- *bedrid-security may bee ever upon*
 ρη Τε 2v. *our watch, being so much advised of*
 Mark .13. *death so near (for ought we know)*
 33. *which way soever we go, or whatso-*
 βλίσσε, *ever we are about.*
 ἀγρυπνῆ
 τὴ εὐπρω-
 τῇ

2 *solidly.* Now to the solid prepa-
 ration of which I am to speak; before
 εὐχέμε-
 vers. 36. *which I must needs promise a few*
 ἀλλ' ἵνα
 ὑμῖν πα-
 σὶ λέγω
 γρηγο-
 ρητε. *things, to awaken wretched sinners,*
fearfully beguiled, in so great a busi-
ness, as is our solid preparation.

1. For it is lamentable to see how
 poor sinners do sin away preti-
 ous mercies, and implunge themselves
 Ephes. 2. 2. *into deaths gulf, and into the jaws of*
hells destruction, living in sinful lusts,
being acted by a satan'cal spirit of dis-
obedience, until they be in the jaws of
hungry death, who devoureth them
as the old world, while they were eat-
ing and drinking, rioting, drowning,
and even damming themselves,
in the days of Noah: or as a deaf
and merciless Serjeant seizing on a
gallant,

gallant, walking the streets in the pride of his heart, but suddainly arrested and dragged violently to the Counter, or some nasty prison; even so do great multitudes betool themselves into deaths Counter, never to be delivered till they have payd the utmost far-
thing, w^{ch} cā never be, while they promise to themselves (through vain confidence) long life, and happy days, and that all shall be well with them at the

Luk. 12. 20.

Αἰών,

ταύτην τῇ

φύσιν τῆς

ψυχῆς

σου ἀπαι-

τεῖσιν ἡμέ-

ραις σου.

last, though one foot is in the grave, and they be ready to drop down as they go (poor creatures) who boast their faith so strong, and their hope so well anchored, because sometimes they cry God mercy, do confide in the formality of some duties, and an empty profession of Religion, void of the life of faith, and of the power of godlines; whom a *deceived heart* hath so long fed with *ashes*, and their deluded souls with a *lye* in their right hand: unto all whom I must say in the words of the Propher, O self-deceiver! O self-destroyer! the

Luk. 18. 11.

12.

Isa. 44. 20.

Lord

Jer. 2. 37. *Lord hath rejected thy confidence, nor*
 Mat. 7. 23. *shalt thou prosper in them: for the*
Lord Christ will never own thee, but
will profess he never knew thee, and
say depart from me, ye workers of ini-
quity.

2. Others live to their dying hour,
 in a state of unregeneracy, unbelief,
 Mat. 23. 27 *hardness of heart, after the course of*
 Ezek. 8. 3. *the world, and keep an in-side as cor-*
 14. 16. *rupt as the sepulchers of rottenness, of*
w^{ch} our Saviour spake, as vile as that
Image of jealousy, or that idol Tammuz,
(said to be that idol which their women
did yearly lament, with unseemly ce-
remonies, not to be named) or as
 Job. 31. *those who worshipped the Sun,*
 26, 27, 28. *and had*
renounced God and his worship.

But (O beguiled soul) who hath
 so bewitched thee? that thou dost
 dream that thou maist live a slave, a
 vassall to base lusts within, and to un-
 godliness without, and that all thy
 days, and be saved at last; that
 Numb. 13. *thou maist live the life of the wicked,*
 10. *yet*

yet dye the death of the righteous, certainly these be men and women of no understanding, he that made them will have no mercy on them, and he that formed them, will shew them no favour. Isa 27, 11.

Did not the Ministers of Christ ordinarily tell thee, what a self-deceiver thy heart was? and what a deceiver sin was? worse then the harlot, and that the way of sinners, would bee bitterness in the end, and how unsafe nay how desperate it would be, when a sinner dayly hearing these things, blasse himself, saying I shall have peace though I walk after the imaginations of mine own heart. Prov. 7.
Deut. 29.
19.

God sayes, *there's no peace to the unregenerate soul, no peace to the unbeliever, to the stone-hearted sinner, neither here nor hereafter.* But thou sayest I shall have peace. Isa. 48. 22.

Quest How shall this be tried.

I Answ. When death comes the horror, trembling, and astonishment

ment of spirit, which will more or lesse seize upon them, shall pass the umpire, but a sad one and that which is the beginning of endless and everlasting woes.

(O reader) be moved, as I professe my self oft troubled within me, to hear men and women boast (like a Pharisee,) their faith, hope, and great expectation, saying they shall dye in the arms of mercy, because God made them, and they have lived under, and professed the Gospell, have been taken and reputed good christians among men: by these and other meerly externall works and insufficient grounds do they too too shallowly conclude, that it must needs go wel with them at the last.

*Joh. 3. 3. 5. O let such lay to heart the word of
2 Cor. 5. him which shall stand. Except a man
17. be born again he cannot enter into the
Heb. 12. 14 Kingdom of heaven. If any man bee in
Christ he must be a new creature. With-
out holiness no man shall see the Lord;
who*

SIMEON'S Song.

III

who is not ingrafted into Chrillt the *true vine*, shall be cast out; none but *adopted sons* can inherit, *whatsoever a man soweth, that shall he reap*. Know you not that the *unrighteous* shall not inherit the *kingdome of God*; be not deceived, neither *fornicators*, nor *idolaters*, nor *effeminate*, nor *thievs*, nor *drunkards*, nor *revilers*, nor *extortioners*, shall inherit the *kingdom of God*.

Joh. 15. 4.
5.

Rom: 8. 17.

Gal. 6. 7.

1 Cor. 6. 9.

But all such as have not made their peace with God timely, and really, let them be ascertained that *merciless and impartial death* shall snatch them away from their dwellings, and relations, into the *blackness of darknesse* for ever, *where the worm dieth not*, thrice repeated.

Mar. 9. 44.
46, 48.

Then let none dare protract time, and think to be prepared in a moment, in the time of sicknesse, and the hour of death: indeed God may then shew mercy, I had almost said a miracle (as on the thief,) but such miracles

Luk. 23.
43.

miracles are very rare in Scripture,
 Mat. 7. 13. *for strait is the gate, and narrow is the*
 14. *way that leadeth to life, and few they*
be that find it.

Some are so combred with the world, that they never will bee at leisure to prepare to die; do think, and speak of it, but never do it; like the banquerout who says he will pay all his debts, but takes no more care of it, then of his ending day.

Pro. 9. 17. Some are tickled with sins, *Stolen*
waters of pleasures, and profits, till
 Prov. 7. 23. wounded and slain, as the young man going after his harlot, like an Ox to the slaughter, or a fool to the stocks, Till a dart strike through his liver, for her house is the way to hell, going down to the chambers of death.

(Poor sinfull man) death is coming on the wing every day nearer and nearer, and thou art insensible of
 Eccles. 12. its certain approach; nay, death's harbingers are with thee already,
 who

who do weaken thy silver cord, and
spend the marrow of thy frail life,
who do dimme thine eyes, deaf thine
ears, whiten thine hairs, and thou
(incogitant) perceivest it not; and
these messengers of death will ere
long be, break the golden bowl, from
which all parts enjoy their vitall
spirits.

And (sinfull man) suppose thou
be young and lusty, flourishing (like
David's Bay tree,) thou art no more
sure to live a day longer, then he of
an hundred years old, who creeps on
all four, as we say; for so soon as the
hopefullest man begins to live, in that
very instant he begins to die; death
gnaweth on every man's root of life,
till (sooner or later) she lays us all in
the dust. The besotting folly; and
uncorrigible madness of sinfull men,
(living as if they were in covenant
with death and hell) making lies their
refuge, and hiding themselves under
falshood) have made me too long in
I
this

Isa. 28. 15.

Isa. 28. 18.

this preparatory to this second exhortation, whom the Lord notably answereth (as if *viva voce*) your Covenant with death shall be disannull'd, your agreement with hell, shall not stand. And thus I come to the exhortation it self *Solidly* and *Timely*, to fall upon the work of preparation, which consists of these four heads.

1. *An holy desire to live well.*

2. *To be well principled in matters of Religion.*

3. *To bee much in conference with death.*

4. *To set all things in order for death.*

The first
head.

Many do like heaven well, but not the way thither; many desire glory to come, when they can enjoy earthly glory no longer: whereas a right holy desire (as *Simeons* was) will take

take all due care to get into, and to keep heavens milky way, not to accumulate that high degree *per saltum*, but be glad to go Christ's way, saying *Father I have glorified thee on earth,* Joh. 17. 4. *and now glorifie thou me in heaven.* 5.

A presumer, or intruder would live in sin, till his dying day; and then be forgiven, and taken into *Abraham's* bosom; but the true desirer is Act. 20. 21. glad (as *Saint Paul*,) to go God's way of repentance, of amendment, and of believing unto salvation, as low *Zacheus* did, when he welcomed Christ into his house and heart.

The presumer desires faintly to dye, but 'tis when he cannot live, nor sin any more; but the well prepared soul after days and years of much serving God, after much sore travell, through hot afflictions, strong temptations, and many fiery trialls, is fervent in desiring death, and restless Psal. 42. 1. *as the Hart after the water brooks; like* Gen. 32. 26, 28. *Jacob, who will not leave wrestling till* 1 Sam. 1. 13. *he prevail, nor Hannah cease praying*

1 Sam. 1.
23.

till the Lord had granted her the desire
of her soul.

Gal. 4. 19.
Pitè vixit,
ergo libèter
vult mori.
Pla. 90. 12.

The soul was restless, till whole
Christ was formed in her, and now she
desireth to die, with groaning desires
she had lived well, and therefore she
would dye: such be ever numbring
their days and so do apply their
hearts to wisdom; to which end,

1. Thou must accept the time of thy
repentance laid out for thee by the
Rev. 2. 21. Lords own hand; Jezebell had her
time, so had the old world, Sodom
and Gomorrah, and the Jewes, so had
Corazin, and Bethsaida; but they ac-
cepted not that time.

2 Cor. 7.

In our repentance their must bee
Godly sorrow for sin, for all the sins
of our natures, of our hearts, and lives,
aggravated by many sad circumstances
of the matter, the manner, measure,
time when, how we lived in, against
means, to have avoided such sins a-
gainst light, and counsell to the con-
trary, yea and (it may be) against
our

Lament.
through-
out

out vows never to do so or so, with very great & large desires of pardon and reconciliation to God, in and through Jesus Christ, and a restlessness upon thy spirit, till thy soul be satisfied, that thou art pardoned and accepted, and thy evidence for heaven sealed with the blood of Christ, together with strong engagements upon thy whole man, never to return again to folly; but to keep an holy vigilaacy ever upon thy soul, with solemn covenanting thy self to be the *Lords*, and not thine own any more, as thou wast in the day of thine impenitency.

2. And whereas in many things we sin all, even the most righteous sins oft every day, we must renew our repentance often as *David* did, *Hezekiah*, *Peter*, & other, yea so oft that we may be said to walk humbly before the Lord, in an humble & holy conversation, labouring never more to be deceived by the presumption,

pride, and daring boldnesse of our unregenerate part, and so the longer thou thus walk'lt humbly and penitently before the Lord, the better stil, is thy preparation; which made one to say well, that good men are best at last, even when they are dying, so great a dependance hath a gracious death upon an humble and holy life.

John 9. 4.

Prov 27. 1.

אל-ל-ח-ת
הל-ל-כ-ו
מ-ח-ר-י
ל-א-ח-י
מ-ה-י-ל

As repentance must be solid, so it must be seasonable; for night will else come, upon thee, and therefore *saith Christ, I must work, whiles it is*

Heb 4. 7.

Σήμερον

ἐάν τις

φωνῇ αὐ-

τὴν αἰσθη-

Σήμερον

according

to some ci-

tricks and

that very

judiciously,

is Etymo-

logized

Σὺ ἡμεῖς

thy day.

Lev. 19. 6,

7.

called to day; Cras Cras is the voyce of a crow, and not of a Christian; loose not this day, talk not of to morrow to repent in; for Solomon wil tell thee, thou knowst not what to morrows womb may bring forth. To day then while it is called to day, hear Christs voyc bespeaking presentaneous repentance: Man-na must be gathered in the morning, the peace of offering be offered on the first, & second day, not the third. There

be

be four ages of life, childhood, youth, middle, old age; the first and last are more incapable, but the other two, are best to repent in; trust not long life, nor late repentance, least thou be like unto some courtiers who usually do all too late, rise too late, dress too late, dine too late, sup too late, and I fear (commonly) repent too late, and dye, when (as Job speaks) *their bones are full of the sin of their youth, and they must be necessitated to say few and evil have been the days of my life.* Job. 20. 11
Gen. 47. 9.
וַיֹּאמֶר
וַיִּשְׁכַּח

Many flatter themselves and deceive others with perwigs, and so seem many years younger then they be, but neither will God bee deceived, nor decaying nature deceived, no more then the Devill was by him that had coloured his hair, when he said I know thee well enough for all thy locks; Oh sinner it is present repentance God looks for; long hath hee knocked, cryed, and call'd, but thou
I 4 would'it

Not much different from that of the Poet

— Scit te Proserpina calvum, personam capiti detrahet illa suo.

Prov. 9. 3.
Pro. 1. 28.

Mat. 23.
37.

would'st not hear, thou shalt therefore cry, and call, and God will not hear, as in that of *Matthew*, *How oft would I have gathered you, as the hen doth her chickens, and yee would not; now (it may be) you would, but I will not, I would have purged thee (saith God) but thou wast not purged, thou shalt never be purged any more till I have caused my wrath to light upon thee, I the Lord have spoken it, and it shall come to pass, and I will do it.*

Ezech. 24.
13, 14.

(Sinner) it's a dreadful thing to go unseasonably upon the work of repentance, (miserable creature) being about to dye, What wilt do? when God, and Christ, and the Spirit, be against thee? when all mercies shall be thine enemies, who shall bee thy friends? and when they shall conclude thy finall miserie, who shall pity thee? when they shall laugh at thy self-destruction, and *mock when thy fear cometh?* therefore what thou doest, do

Prov. 1.26.

do quickly in thy repenting, and thy
 renewing acts of repentance : for
 (for ought thou knowest) death may
 come *this very night*, and by the
 Lords takers, may *take away thy soul*; Luke 12.
 albeit thou hast prepared many things
 for thy self, thy wife, thy children,
 and posterity; yet none shall do thee
 good, that art unprepared of that,
 which should do thee good indeed :
 whatever then thou delay, let it not
 be solid and timely repentance, hold
 not thy hand in thy bosom, saying, Pro. 6. 10
 as *the sluggard, yet a little sleep, a little* verse 11.
slumber, till death come upon thee, as כמו אדם
an armed man, that is irresistably, and as a man of
inexorably, and cannot be avoided, Pro. 6. 6.
 whom therefore God sends to the
Ant, and Pismire to learn wisdom of
 that provident, but irrational crea-
 ture

To be prepared solidly and time- head 2 d.
 ly for death, we must be well princi-
 pled in the fundamentalls of true re-
 ligion, and well grounded in the do-
 ctrinalls

Crimals not only of repentance towards
 God, but also of faith towards our Lord
 Acts 20. 21 *Jesus Christ.* We must be rooted and
 Col. 2. 7. *built in Christ, and established in the*
faith, in that faith which was once gi-
 Jude 3. *ven to the Saints, and hath been recei-*
 Heb. 11. *ved, believed, and maintained by all*
 Heb. 12. *the Lord's worthies since the primi-*
tive times, according to the Scrip-
tures; in which we haue God him-
self revealed, concerning whom wee
must know out of those Scriptures
the doctrine of

1. *His nature.*

2. *His works. In his works we must know his works,*

1. *Of Creation.*

2. *Of Providence. In his Providence, consider*

1. *His Generall.*

2. *His speciall Providence. In his especial providence, as it concerns man, so look on him, in his four-fold estate,*

1. *Of Innocency.*

2. *Of Corruption.*

3. *Of*

3. *Of Grace.*

4. *Of Glory.*

Again consider man his estate of grace. And here behold him 1. under the means of grace,

1. *Election in God.*

2. *Redemption in Christ.*

2. Under the subject of Grace, The Church of God universall.

3. Under the degrees of Grace, $\left\{ \begin{array}{l} 1. \text{Justification.} \\ 2. \text{Sanctification.} \end{array} \right.$

4. In the state of Glory, *viz.*

1. *His resurrection.*

2. *His last judgment.*

3. *Eternall life.*

And more especially bee wee exhorted,

1. To be sure we get a solid and distinct

- 1 Cor. 1. 3. distinct understanding of these funda-
 10, 11. mentalls by heart.
- Ephes. 2. 2. Be we well able to prove them
 20, 21, 22. every one by diverse plain and unde-
 Mat. 4. 4. niable texts of holy Scripture.
- γράφαι, 3. Be very careful to be a gracious
 ται v. 7. practitioner, by living upon, and
 πάλιν γέ- walking up to, all those infallible
 γραπται, and precious truths, which you have
 1 Thes. 5. known to be the revealed will, and
 21. mind of God, all which are writ-
 δοκιμα- ten for your learning, that the man of
 ζήσιν ταί God may be perfect, throughly furnished
 πάντων. to every good work: and pray daily,
 Jam. 1. 3. that God wil give you his holy Spirit,
 12. to live and dye in the faith of our
 John 13. Lord, and never to be lead away with
 17. the error of the wicked, nor to fall
 Rom. 15. 4. from your stedfastness; but to abide
 2 Tim 3. 17. immovable upon the rock, even in
 2 Pet. 3. 17. violent storms, and persecutions,
 Rev. 2. 13. when seducers, blasphemers, and
 Gal. 3. 1. hereticks are abroad, and very solli-
 Eph 4. 14 citous, to gain Disciples, to turn us off
 κλυδωνί- the foundation, and to carry us away
 ζήμενοι & with
 πειρῶν & πον-
 ερίων & πον-
 τῶν ἀνέμων
 τῆς δαλασ-
 σος.

with lies, and *with every wind of Do-*
ctrine. (Dear hearts) we had never
 more need (now the beast, the dra- ^{Jud. 12.}
 gon, and the false prophets, are so ^{Rev. 16.}
 busie) to bee advised, to bee well ^{13, 14.}
 grounded, now when so many of
 Antichrists emissaries be every where
 croaking like frogs, in our very ^{as Bx]pa-}
 Congregations, to pervert souls, and ^{Xos.}
 to gain say the precious truths of
 Christ, plainly and powerfully
 preached and maintained, by his
 faithfull Ministers; they come (I
 say) with foul mouthes, with railing,
 and reviling language, bearding the
 Ministers, and saying, thou lyest, thou
 limb of Antichrist, thou son of the
 whore of Babylon, thou deceiver of
 the people, and thou persecutor of us;
 thou sayest the Scriptures be the
 Word of God, which we deny; thou
 sayest men have originall corruption
 after grace, which wee deny; thou
 saist we are not perfect, but we are;
 thou saist our spirit is not infallible
 from

from the light within us ; but that infalliability we do and shall still maintain.

Now (my beloved Reader) farr be it from any well principled soul, to bee moved, or shaken with any such imposters, to *err from the faith*, or to hearken to such Apostates, who are reprobate concerning the faith. Oh let none be bewitched with such a generation of men, so diabollically enchaunted ; but let's from time to time have recourse unto our groundwork, laid out before us in the Word ; and let's call to mind, what was our judgment before these errors and blasphemies did so daringly stare us in the face ; again, let us well consider, what was the judgment of the ancients, (*viz.*) of solid sincere Christians, and orthodox Martyrs who dyed in, and for the faith of our Lord Jesus Christ, according to the exhortation of the blessed Apostle, *holding fast the form of sound words, in faith and*

1 Tim. 6.
10.
1 Tim. 1.
19.

2. Tim. 1.
13.

and love. Where the Apostle would have these two things,

1. That our judgments and understandings be clear and evidential, giving faith and credit, unto the divine authority of those grounds of truth, which are founded upon the holy Scriptures bearing witness to them.

2. That our love unto the truth of Christ be entire, for those who are not thus soundly grounded in their understandings and judgments, do lye open to Jesuitick frauds, and may be easily deceived, by them who *lye in wait to that purpose*; of whom we have some sprung up *among our selves*, Eph. 4. 14. Act. 20. 30 and those likewise who *receive not the truth in the love of it*, nor in love 2 Thes. 2. 10. to Christ, as the holy, and pure, the powerfull, and wonder-working Word of God to save souls; such (I say) may easily fall away, albeit they may be full of other learning, and have attained excellent parts, for such

SIMEON'S Song.

such have been highly esteemed, much praised of men, and much used in the Church of God. Thus much of the second branch (*viz.*) to be well principled in matters of religion.

3. An holy and solemn meditation of, and conference with death, in in every *Simeon*.

Quest. Consider what death is to such?

Ans. It is a degree of happiness, yea an inlet to full happiness, before when, none could be said to be happy; but when a Christian shall meditate, that death is an haven after much fowl weather; a bed of rest after sore labour; a taking possession of our glorious inheritance; nay of inthroning with a *Crown of Glory*, and the putting an end to all groans, complaints, and sins; the dismissing of a blessed soul, out of a loathsome prison; and when he shall meditate that death is but the putting off of old rotten ragged cloaths, our day of Jubilee

Acts 2. 26.

Psal. 16.

Rev. 14. 13.

Mat. 25.

34.

1 Pet. 5. 4.

Rev. 2. 10.

Rev. 21. 4.

bilee, with many more heads of
 sweet meditation; how will he (who
 would prepare to dye wel,) be fitting
 himself, with deepest considerations,
 what course hee must take to dye
 happily? These meditations carry
 gold in their wings, and are strong
 Rhetoricians to perswade a poor dy-
 ing creature, to believe in the Lord Je-
 sus with all his heart, to live in the
 faith, and to live by the faith of the
 Lord Jesus who hath loved him, and gi-
 ven himself for him; to keep faith
 and a good conscience towards God
 and men, and to walk before God in
 truth (as Hezekiah did) with a perfect
 heart: these divine meditations bee
 of excellent use, to open and set be-
 fore u, all the sweet covenant mer-
 cies, assured to the godly in death; to
 unclasp the book of all the consola-
 tions, and divine promises; and to
 fill the soul, with a wonderfull long-
 ing and desire upon desire, after those
 sweet enjoyments, which be laid up

Act. 8. 37.

Rom. 10.

10.

Gal. 2. 20.

2 Tim. 4. 7.

1 Tim. 1.

19.

Isa. 38. 3.

2 Tim. 4. 8.

K

for

for the Saints, at the happy dissolution of soul and body.

Come on then (immortall soul) and by holy meditation now and then walk with death half an hour, and say, Oh death I must come into thy quarters and territories shortly. But Oh the atheisme, the pride of heart, and infidelity, which like a dung-heap, wreaks up abominable stink, at the perceiving of which my heart doth tremble, and I am horribly afraid; Oh that I could spend the remainder of my days in weeping, and ringing of my hands, and in tearing off the hair of my head, but yet what will that avail mee: but (Oh death) mind me rather, yea O Father of mercies possess my soul of true repentance, and with an humble prostration of my self at the foot-stool of thy mercy-seat, restlessly crying mercy, mercy; Oh death minde mee! how inexorable thou art, and that I may bee truly hum-

humbled; and that the great God of Gal. 6. 7.
heaven, will not be dallied withall,
at the hour of death; Oh death!
what is the matter? that thou art so
terrible? No may death say, I am terri-
ble only unto hypocrites, and unbe-
lievers, to wicked and unprepared Rom. 6. 23.
souls, others do and may take com- Lu 12. 46.
fort in my approaches to them, well Rev. 21. 8.
knowing, that I have no sting in my I Cor. 15.
hand, no victory or conquest over 55.
them, but am a friendly harbinger, to
receive them unto a *blessed peace, who*
dye in the Lord; after when they shal Rev. 14. 13.
sin no more, nor shall need to repent,
nor weep, nor fear death any more: Rev. 7. 17.
nay, death may tell thee shee is thy
approved friend, and that shee will
be the death and burial of all thy foes,
corruptions, afflictions, of all thy cares
thy fears, thy tears, & adversaries, &
will put a finall end to all thy conflicts
and encounters. Thus in thy medi-
tation of death remember, that to be
young and flourishing is no priviledge
K 2 against

against death, nor to be beautiful, nor to be rich, nor to be strong, nor to be learned, nor to be beloved of Kings, and Princes; nay, remember that no time, no place, no presence, no power, no business, is any security against death; yet alas! the most dye sooner then they did expect, and before they were well provided: and in thy meditation of death, and conversing with it, (whatsoever be thy outward comforts, and glory, as honours, lands, goodly houses, men and maid-servants attending, friends, or companions making merry with thee (as *Beldan. 5. 1. Shazzars* Princes) yet when death comes like the sun-set, all must and will extinguish and depart; though relations sadly weep and howle never so loudly about us, when they see us speechless, and throatling, cold-sweating, and struggling for life, or see us die, as one going to sleep. O meditate on these things (now while the glasse runs and hath (at least) some

some lands in it) that it shall never
repent thee, to have soundly repen-
ted, nor to have graciously lived, and
orthodoxly believed, to have self-
denied for Christ, *taken up his Cross,* Mr. 16. 24.
followed him in the regeneration, Ma. 19. 28
to Phil. 1. 21.
have been the servant of Christ, to
have lived to Christ, & dyed in Christ.

But then will every tongue say,
not O that I had lived longer, but O
that I had lived better; O that I had
sinned lesse, and believed more; O
that I had prayed more, been more Mar. 9. 24.
in duty, more in Christian communi-
on, conversed more with the Scrip-
tures, been more in the promises, stu-
died more the covenant of grace, san-
ctified the Lord's day more, taught
and better educated my family,
&c. So shalt thou never repent any
good, but rejoyce, that ever thou hadst
any gracious breathings, and wilt say,
O welcom death, and blessed bee my
God, and Father, who now calls for
his child, and servant: I come, I come
(Lord) now lettest thou thy servant de-

part, &c. farewell my body, and you my friends, take this body of mine (which I so long governed so ill) to your dispose, and (*Lord*) take my soul into the arms of thy mercy, since now thou callest me *according to thy word*. So much of the third, *viz.* our holy and solemn meditation of, and conference with death.

4. The fourth is to set all things in order for an happy death; here comes in many things very considerable.

1. The soul must be set in order, as thy understanding by saving illumination, to *know the things that be long to thy peace*; thy will in order, to be a sanctified will, in its desires, dominions, and endeavours; thy affections in order, to fix them upon their right holy objects; thy faith in order, patiently to wait for the due accomplishment, of all the pretious promises, which in Christ are made over to a sanctified soul; no more of setting the

Luk. 19.
42.

the soul in order, having said so much already,

2. *The body must be set in order.*
3. *The estate must be set in order.*

1. The body is a sinfull mortal decayed naturall body, subject to a thousand m. l. dies, and miseries, which must be mortified, and crucified of its reigning domineering power, and all the organical parts, must be subjected unto Jesus Christ, till when the body is not in order to dye; he that will dye happily, must keep a daily funerall of his transgressions, errours, and sinful miscarriages, towards God, self, and men: that albeit they may have a kind of slavish being in us, yet they must have no *dominion* over us.

Rom. 6.6.

2. The members of the *body* must become the *members of Christ*, as the eye to see, the tongue to speak, the hand to work, the foot to walk, for Christ,

Rom. 6.12.

1 Cor. 6.

15.

and all the parts to suffer with Christ, before we can be in order to dye.

1 Cor. 6.
13. 15.

3. The body must be kept, as a chaste virgin for Christs use, and *the holy Ghosts* use, whose Temp'le it is, wee must be sanctified bodies, as well as sanctified souls; but the dear servants of God, have much ado with their bodies, to subdue, tame, and bring under their unruly members, of which Saint Paul did sorely complain, and said, *to will is present, but to perform*

Rom. 7. 18. *that which was good, he found not.* The reason was, because his unregenerate part took so great advantage from, and by the inordinate pravity of the body, (which is become so prone to serve the mind, and will, in every sinfull motion within; and like tinder so naturally proclive to catch, at any temptations, and allurements to sin from without, (that the blessed Apostle Paul does pray that the *Thessalonians* bodies, as well as their *spirits and souls*, be sanctified throughout, and preserved

1 Thes. 5.
23.

SIMEON'S Song.

*preserved blamelesse unto the coming
of our Lord Jesus Christ.*

4 The body as well as the soul
must be in covenant with God, the
Father, Son, and Holy Ghost, before
it can be in order to die; but then
though death may kil, yet death can-
not hurt the body, for God is the
Saint, God, and father in death; and
when the body lies reposed in the
grave, *precious in the Lords sight is the* Psal. 116.
death of his Saints, and God sets a ^{15.}
great price even upon their bodies ^{Gen. 50. 25.}
and bones, though the Saints them- ^{Exod. 13.}
selves in their sufferings have a low e- ^{19.}
stimate of their bodies, which (I ^{Jos. ult. 32.}
think) hath so steeled and resolved
them to under-go, and cheerfully to
wade through the bloody persecuti-
ons of most cruell and butcherly
Neroes, knowing the Lord God his
covenant-goodness, even unto their
bodies, should they be burnt to ashes,
or torn with wild beasts, as multitudes
were

Fox. Mar. were served in the primitive times & since
tyrol. Again, the *Lord Christ* is their head

even in the grave, and they be his members, upon which he also lets a great price, so as when the soul departs to *God who gave it*, even then the bodies of the Saints, have (after a sort) a principle of life within them, & do but sleep when they bee dead, do belong to Christ, by covenant,

Ecc1 12. 7. whom he will raise up, by that very ex-
Isa. 26. 19.

Mat. 9. 21. ceeding greatness of power, where.

1. Cor. 11. by his own mortall body was
30. chap.

15. 20. raised up, and not onely awaken

Eph. 1. 19. them, but introduce their own souls,
 and receive them up to himself, to be

Col. 3. 4. for ever with him *in glory*.

Nor is it possible that any one

Pl. 34. 20. member of Christ, can loose one

muscle, nerve, artery, bone, or sinew,

one eye, one limb, or one hair of the

head; but shall arise a compleat beau-

tifull, and well-featured body, how-

ever his, or her body was mangled,

and deformed here before, or at the

time of death, and buria!, and since,

(for the bodies in covenāt to be uni-

ted

ted to Christ,) a perfect body, according to the Apostle, *a perfect man unto the measure of the stature of the fulness of Christ*. Nor will Christ suffer one part, never so little, to be wanting, for Christ must account for our bodies to his Father, who of *terrestiall*, must make them *celestiall*; of *corruptible*, *incorruptible*; of *dishonorable*, *glorious*; of *weak*, *powerfull*; and of *natural*, must make them *spirituall bodies*.

Eph. 4. 13.

1 Cor 15.

41, 42, 43,

44.

3. The holy Ghost is in Covenant with our bodies whose work it is, and will be to fill those old mansions, with such a plenitude of the spirit, as those glorified bodies shall be capable of; and at present do live in hope of, (though they groan a while with the rest of the creature) so then, the body must be in Covenant with God before it is well ordered, to lye down in the *chambers of death*; which is (by the way) a rich comfort to the saints of God, that God Father, Son, & Holy Ghost, are in Covenant with bodies, as well as souls, yea, when they shall be laid in the grave, and moultered to dust, God is in covenant with that dust,

Ps. 16. 9. 10.

שִׁשְׁבִּי

לְבָבִי

into hope.

Prov. 7. 27.

Num. 23.

10.

Ps. 102. 13,

14.

with *Abrahams*, with *Isaacs*, and *Jacobs* dust, & with the dust of their seed lying in their graves, in which respect the saints bodies, are said to *sleep* in their death, & to *rest in hope*.

Nay I verily believe there is more yet in the dust and bones of dead bodies, that they have a kind of desire after resurrection, and after the word

1 Thes. 4.

16.

Isai. 60. 1.

Isai. 26. 19.

Joh. 5. 28.

g. but into

a vault of

mens dead

bones, and

tarry there

an hour or

two, and

they will

draw much

of your spi

rit and

live'hood

from you,

& put you

under great

thirst, till

some days

after.

of command from Christs mouth, to

arise, to come forth, to appear, and to

stand before Christ, to receive their

glorious enlargment and blessed in-

vestiture into that glorious Kingdom,

which their Lord Christ hath purcha-

sed for all that dye in Jesus. Thus

our bodies must be set in order

before death, in these four last men-

tioned respects :

1. They must be mortified, crucifi-

ed bodies.

2. Implanted members of Christs

body.

3. Kept chaste and holy for Christs

use.

4. Bodies

4. Bodies, in Covenant

with God the $\left\{ \begin{array}{l} \text{Father,} \\ \text{Son,} \\ \text{holy Ghost.} \end{array} \right.$

The next duty in the third head incumbent to him that will dye well and preparedly, is to *set his house in order*. By the house, may be understood the persons dwelling in family with us, and more especially, the children who are to be disposed of, according to their rank, condition, and capacity, as *Noah prepared an ark*, and Heb. 11.7. so his care passed over every one of them.

Or by house, is meant the affairs of the household and family, thus *Joseph* is used by *Potiphar*, to manage and order the affairs of his house and family.

Or else it is taken to dispose of the goods of the family, to divide and give to every one his portion, or estate, according unto right reason, and natural affection, that a mans posterity

Gen. 35.
5, 6.

Gen. 25.
5, 6.

See *Weams*
his exposi-
tion. pag.
80. 81. on
Job. 5. 26.
and Gen.
25. 8.

Mat. 25. 15

Job. 9. 24.

sterity may more comfortably serve God, in the state, and condition in which the godly-wise shall see good to leave him; thus *Abraham* before his death gave his *Isaac* the inheritance, and to his other Children hee *he gave gifts*, and legacies, and sent them away, while he yet lived, and so gave up the ghost, and died in a good old age; an old man and full of years, and was gathered to his people: to insist a little on this.

The all-wise disposing providence of our heavenly Father, hath laid out the estate and condition of us, in which we must serve him, in the well managing of our talents, with which he hath intrusted us, and of which some have more, and some have less, of this lumber to possesse: yea the very wicked, have a just title (under God) as I prove out of Job, *the earth is given into the hands of the wicked to raign and bear rule, yea and to be Judges in it, and God sometimes him- self*

self covers the face of such Judges,
 (as a condemned mans face, going to
 execution) earth is there put for all
 terrene and worldly things, as the
 Psalmist, *even the heavens, or the hea-*
ven of heavens is the Lords, but the Psa. 115.
earth hath he given to the children of 16,
men. The Lord by deed of gift, hath
 providentially reached out all good
 things here below promiscuously to
 all men, by his own line or meat-yard, Num. 33.
 saying unto us all, here is thy lot, thy 54.
 habitation, thy land, thy lease, thy
 goods, and thy estate, thy bound, do-
 minion, and possession, hitherto shall Jof. 13. 6.
 they extend, and no further; here's chap. 18.
 thy confinement with a *non ultra*; 10.
 yea, what ever wicked men come to
 possess, or inherit by adoption, des-
 cent, or succession from fathers, grand-
 fathers, ancestors, or other alliances,
 yet all is the gift of God's common
 providence, and for believers what-
 soever they have, comes in the name
 of Christs purchase for them, and by
 speciall

speciall covenant and promise unto
 Rom. 8. 32. them; for as God spared not his own
 Son, but gave him to dye for them, how
 shall he not with him, also freely give
 them all things? which make for their
 good. Earth is given to the sons of
 men, to the just, and to the unjust;
 but heaven is given into the saints
 hands, as it were Benjamin's mess.

I must go one step further yet, and
 that is, what wicked men do unlaw-
 fully get, rake, ring, chear, rob, plun-
 der, and (by violence and oppression)
 recover and injuriously wrest from
 others, is (in a sense) the gift of God,
 (viz.) he permitting them to range a
 while, to prey upon the poor innocent,
 the fatherless, orphant, widow, and
 stranger; so he permitted wicked A-
 hab to kill, and take possession of inno-
 cent Naboths Vineyard; and he per-
 mits Shallum to build his house by un-
 righteousness, and his chambers by
 wrong, to use his neighbours service
 without wages; and saith to him by
 his

1 King. 21.
 Jer. 22. 13.

his Prophet, *thine eyes and thy heart are not, but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence to do it, all this did our all-wise God order in his common providence to last a while, till Shallum had run his course, and filled up the measure of his iniquity; but then the Lord sends a cruel adversary (like a ravening wolf of the evening) to execute his just judgment upon Shallum, according to that prediction in the seventh vers. of the two & twentieth of Jeremiah saying, I will* ver. 7.
prepare destroyers against thee, every one with his weapons, and they shall cut down thy choice Cedars: and Shallum the son of Josiah, King of Judah, he shall dye in the place whither they have led ver. 12.
him captive, and he shall see his land no more.

Now mark, how the Lord speaks of this destroyer, Nebuchadnezzar by name, *I have given all these lands into* Jer. 27. 6.
the hands of Nebuchadnezzar the King
of

of Babilon, my servant and the beasts of the field, have I given also to serve him.

7 *And all nations shall serve him,*
 2 Kings 25. *and his son named Evilmerodach, and*
 27. *his son namely Belshazzar, the Lord di-*
 Jer. 52. 31. *posed of those Countries by donatiō*
 Dan. 5. 1. *to him; yet Nebuchadnezzar invades,*

and spoiles, and takes them and theirs by violence: upon which, say the annotations well, that the great God of
 Isa. 10. 6. *heaven and earth sent him against a*

people of the Lords wrath and gave him a charge to take the spoil, and to take the prey, and to tread them down, like the mire of the streets; and he went (nevertheless) upon his own errand, to glut and satiate his pride and ambition: therefore saith the text, he

verse 7.

8.

9.

11.

meaneth not so, neither doth his heart think so, but it is in his heart to destroy and cut off nations, not a few. For hee saith, are not my Princes altogether Kings? Is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus? shall I not, as I have done unto Samaria and her Idols, so do

do to Jerusalem and her Idols? &c.

The like I might say of rayling *Rabshakeh*, and cursing *Shimei*; they intending one thing, and God intending another, according to the counsell of his own will, thus he gave Jacob for a spoil, and Israel to the robbers.

Isa. 43. 24.

Now as in the days of our life, so when we come to dye, we must look over our estates, and review all our outward things, and search narrowly into our receipts and in come, that whatsoever unrighteousness hath brought in, whatever oppression, wrong, and injustice, hath accumulated to our wealth, we must charge upon our selves, and not only repent before God, but make restitution to the parties injured, if we know them; or else in generall to the Church and poor who are Gods receivers, in such cases, as did *Zachens*, behold Lord (said Luk. 19. 8. that good man (in the day of his repentance) *The half of my goods I give unto the poor, and if I have taken any*

L 2

thing

*thing, from any man by fals accusation;
I restore him four fold.*

It would bee too long to consider, what restitution is? who must restore? and when? yet a word or two, very briefly. 1. *What restitution is?*

Restitution is an act of Justice, not arbitrary, but necessary: as the law provided, and as the casuists and civilians do agree.

2. Who must restore?

The detainer, so justice both divine and humane doth require, and Gods law stands stil in force upon that soul, that doth not his best by repentance, and restitution to prevent the Justice of it.

Many rich men do fill *their houses* with *the spoils of the poor*, and prey upon the needy, making their advantages out of the poors necessities; as many buyers and sellers, biting usurers, oppressing land-lords, who live by an unlawfull calling, or unlawfully in their calling. Poor wretch! how canst

Isa. 3. 14.
15.

canst thou be ready to dye, and put thy house in order, who hast (as Micah speaks) *the treasures of wickedness in thy house*? some it may be hundreds, some thousands, wrapped up in their estates? of which if every bird had his feather, every other man had his own, little or nothing would be thine. Oh! this will pinch close one day, and gnaw hard upon the consciences of gripulous sifts and great gainers, who have made too much hast to be rich, when in obedience unto divine command they must make restitution before they can truly repent or dye preparedly. This is *Durus sermo*, to all sacrilegious Cormorants, who devour the Churches patrimony, and do take God's *Deo datum's* to themselves. Such devourers must make restitution, else it will be a snare to devour holy things.

3. When we must restore?

Ans. Speedily, as when *Abimelech rose early to restore Sara to Abraham.*

Gen. 20. 8.

Deut. 24.

13.

ham. Say not come again to morrow, when we do repent, till when we cannot say we have truly repented; the Scripture saith to day before to morrow, that is, *with all due conveniency*; when thou art *setting thy house in order*, with *Zachens*, then set penitentially upon the work; Oh! tarry not, till death compell thee to part with all, because thou couldst not detain them longer. The godly wise, and holy ancients say no restitution, no remission, and then no promise, of pardon; no hope, of mercy, nor good acceptance of any duty else. Who is in a capacity to restore, and doth not, is out of heavens way. *If the wicked give again that, that hee hath robbed*, the Prophet saith, *he shall surely live, and not dot dye*: therefore in *setting thy house in order*, make restitution, least it's want shall make void, shal curse and blast all the rest, & God shall cross thy will, and deny to bless

Ezech. 33.

35.

Jam. 5. 1. 2.

bleſs thoſe goods and lands which thou bequeatheſt, to thy heirs and legators.

Judas ſeemed very conſcious of this ſin, therefore *he quickly brought again* ^{Mar. 27. 4.} *the thirty pieces of ſilver* ^{5.} which he had ſo wickedly gotten; but yet *Judas* could not find pardon: then what wil ſuch do who come ſhort of *Judas*? Poſſibly thou talkeſt of ſetting thy eſtate by gift, deed, will, or otherwiſe, and ſo committeſt thy ſoul to God, and thy ill gotten goods into the hands of heirs and executors; but be not deceived, God will not be mocked, ſuch heirs ſhall not bee the better, but the worſe, and ſuch goods have a curſe in them, and ſhall prove ^{Dent. 28.} ſo to the generation that ſhall come ^{16, 17, 18.} after thee, who may truly ſay, God ^{Mal. 2. 1.} hath curſed our friends bounty and bleſſings.

But to ſalve all, ſomewhat is given ^{Object.} to the poor, ſomewhat to the Miniſters, ſome boons at the funerall, and

somewhat to pious uses for ever. But all this will not deceive the all-knowing God, to steal a pound and give a penny; therefore said the Father, *Dare te putas, tollere noli*; thou thinkst thou givest, when thou first robbest and takest away; give saith *Austin*, but be sure thou give of thine own, else thou canst not *set thy house in good order* to dye. I have been somewhat longer in this, because so many millions of men in our age do in all probability dye desperately in this particular. The *Lord* open the eyes of the living seriously to lay these things to heart.

4. *To whom restitution is to be made.*

5. *Upon what account it must be.*

Ans. To the persons to whom the wrong is done; if he be dead, or cannot be heard of, then to him or them to whom it shall be due by law.

Thus

Thus Naomi did perform the office of a kin/man unto Ruth, she being the next of the posterity of the dead, Ruth. 3. ver. 2.

5. Upon what account must restitution be made?

Ans. Not as alms, benevolence, or charity; but as an act of just restitution. Not as a free gift, but as a due debt, and as that which God calls for, which law and conscience calls for to have done, as that which is the right of theirs to whom wee make restitution.

In many cases injuries are so done by the cunning sleight of deceivers, by fraud and policy, and so wound up, with deceitfull hearts, and sleight of hand, and witty contrivances, that the laws of nations and common-wealths cannot find out means to give every one his own; but the all-seeing God knows what is unjustly done though it be in the dark, and he looks that in the day of our repentance and preparation

ration to dye blessedly, that we make
just restitution (what possibly wee
may) And in the day thereof we must
not think that we do give, or bee
bountifull and good benefactors,
when we do but our duty: and ther-
fore that word which we call *alms*,
the word in the Syriack tongue is
called *Justice*, *Mat. 6. 2. When thou doest
thy justice*, which wee read *alms*,
because *alms* is a fruit of justice; but
things to bee restored bee a due debt,
*communicatio ista non est gratuita, sed
ex iustitia debetur.*

*Vide Alex.
Alens. de
generali Re-
stitutione,
speciali Sa-
tisfactione.*

Parte

Quarte

Quest. 24.

membrum

per totum,

*Quest. What if there be not enough
to pay all?*

*Answ. If the creditors bee equall
then pro toto, if not, then the poor
must bee paid the first; If there bee
not any thing left, then bee of a wil-
ling mind and leave it upon Gods ac-
count, beseeching him to bee thy re-
storer*

SIMEON'S Song.

storer whose is all the earth, and the fullness thereof.

The next thing respects the persons related to a family, and so parents and other relations must take care of persons whom they leave behind, on whom they are to bestow 1 holy admonition, and 2 good counsell, 3 with faithfull prayer.

1. For admonition, so they are to advise, and instruct them, the best they can, how to walk prudently, and graciously towards God, and men, as did *Isaac*, and *Jacob*; *Isaac called Jacob unto him, and blessed him*, Gen. 49. 1. when he sent him to *Padan Aran*, to 19. *Bethnell*. So *Jacob* the father of the twelve Tribes, called them all one by one, and blessing, he blessed them, as some of the *Rabbins* say was the custome of the holy Patriarchs, to call their children before them, some

some considerable time, before their death, to acquaint them with their covenant-interests, with the knowledge of pretious, and speciall promises to be expected, to instruct them in holy aphorismes, and good documents of faith and manners; so did Moses, almost throughout the 33 of *Dent.* naming the Tribes one by one, from the sixth verse to the end; so did dying *Joshua*, a little before his end, *call all the tribes of Israell*, and spake more especially to their elders, heads, Judges, and officers, and said
 unto them, *I am old, and stricken in age, you have seen all that the Lord hath done unto these nations, because of you, be ye couragious, keep, and do all that is written in the book of the law of Moses, and cleave unto the Lord your God;*
 and so *David* called and instructed *Solomon* his son, charging him to be strong, to shew himself a man, and to keep the charge of the Lord his God; to walk in his ways, and to keep his statutes

tutes, that he may prosper, and that the Lord may continue, his promising word that he had made to David, concerning his son Solomon.

Let Magistrates, Ministers, Parents, and other relations, lay this to heart, that good men, wise and godly men, have made their death-beds to be their pulpits, and oratories, to prophesie to preach in, and to give sweet and wholesome instructions to their relations.

Quest. But why at such a time of pain, and sickness and sorrow?

Ans^r. Not because the work is to be left alone till then, though then especially it may not be left undone.

Not because (as some philosophers say) the soul upon deaths approach, is more divine, and supernaturally inspired; but because, at that time, the words and wholesome admonitions, of a dying Magistrate, Minister, Father, or friend, do probably make a deeper

Xenoph.
lib. 8. Plat.
in apolog.

deeper impression, upon affectionate and religious minds.

And to let such relations understand the religious care of Godly ancestors, that their posterity might do well with such golden legacies, and live upon the covenant-goodness of the Lord God of their Fathers.

Great is the difference between the carnall worldling, and the gracious believer; the one looks no farther then the temporall good of his relations, the other to their spiritual, and eternall welfare. Like wicked *Achitophell*, *peradventure he will put his house in order*, but without any due regard, to his own or their souls, such persons may and do oft call their friends, children, and relations about them, as *Ishai* did, in calling forth his sons, first comes *Eliab*, then *Aminadab*, then *Shammah*, but *David* the anointed of the Lord, was called last of all: so when death comes near, first the Physician is called for, and he comes, but

2 Sam. 17.

23.

1 Sam. 16.

but his Art cannot deliver from the unsatiable grave; next like *Ahaziah*, he is remembred of some *God of Ekron*, some good witch, wizard, or white devill, to enquire of, but if he help not, in the third place, a wise and cunning Lawer is sent for, to entail and perpetuate his lands to his lawfull heirs, and to help him make his will, and to bequeath his moveables to children, and friends: meanwhile, how sad, and comfortless is this dying creature? Oh how much is he cumbred *about his many things*? Luk. 10. 41 wishing heartily longer life, not to grow better, but to grow richer; & lastly when all hope is past, then he sends for a Minister, (one (it may be) of his own carnal and earthly mind) and before him, confesseth his sins, in the grosse, to have been great, and many, then asks God, and all the world forgiveness, repeats his good works, tells of his keeping his Church, of receiving at Easter, of his care to pay every

Ezech. 13.
10.

Luk. 23:43

very one his own, of his just, and honest dealing with all men : he sayes the Lords prayer, the Creed, and the Ten commandements, and if the Minister be one of those *daubing* flatterers, he magnifies his goodness, and happy estate, making the poor wretch vainly confident, of a very good posture in which to dye, praying to God for him to have mercy on his soul, and to receive him into his Kingdom, and so leaves the deceived soul, presuming that Christ saies to him, *to day shalt thou be with me in Paradise.* And if he preach his funerrall sermon, he extolls him for an eminent Saint ; and well he may, for he is well paid for his pains. And thus do many wretched sinners, leave the world, they know not how, [having (it may be feared) put nothing in order, for an happy death.]

But as for holy admonition sweet and pious counsell, how to be prepared to dye happily themselves, and
to

to leave their relations under a gracious frame of heart, is the least of such mens care, who should bee advised, first *to serve the Lord God,* and to walk before him with an *upright and perfect heart,* and in their particular callings to serve his providence and glory, with all integrity, *in holiness and righteousness all their* Luk. i. 75. *days.*

The second thing is holy and faithfull prayer, of persons neer their end, for and in behalf of their relations; I shall onely instance in Parents prayers for their children, who are *to bless them in the name of the Lord,* as resigning up their charge unto their heavenly Father to take care of them, as *Isaac and Jacob* did; besides Pa- Gen. 28:17. Gen. 48. 15, 16. chap. 49. Heb. 11. 30, 21. rents know best what have been and are the ways and conversations of their children; they know what have been their sins and infirmities, what their defects and wants, what is their present state and condition,

M what

Job. i. 5.

what mercies, pardon, and grace they do most need, and by their nearness of relation to them, and by their duty which they owe them; and lastly their interest which they have in them, they are much concerned to look to, and study their welfare much every way; as might bee shewed in *Job's* care of his children when they were grown up, and dwelled in families of their own, he *sent and sanctified them*, not only while they were little ones going to school, and under their Parents roof.

Godly Parents near to death, do see and read volums of divine and gracious providences, flowing towards them and theirs from out the Ark of the covenant, by virtue of which, they are much invited to mind and presse the *Lord* with that successive goodness of his, to the after generation and posterity of them that *fear the Lord*, (*viz.*) that their generations shall be blessed: and upon this account

account, do they (with an humble boldness and much confidence) put up their holy supplications and prayers, that he will please to enrich and bless their children, *with all spiritual blessings, in heavenly places in Christ*; Eph. 1. 3. that *the Lord will be their portion*, and ever give to them and theirs *a place in his Sanctuary, and a name better then that of sons and daughters*; & that they should be unto the Lord for a people, for a name, for a praise, and for a glory.

Psa. 16. 5.
Pl. 73. 26
Ezra 9. 8.
Eia. 56. 5.
Jer. 13. 11.

And for outward things, they must commend them also to the blessing of the Lord in every state, high or low, rich or poor, of marriage or single life; that the Lord will please to lay them out such a condition, as in which, they may be most serviceable to God, to the country they live in, to neighbours, relations, and friends, *in all godliness and honesty*; and their Parents even while they do live, may say of natural children as John doth of his spirituall children, *I have no greater* Joh. 5. 3, 4.

joy, then to hear that my children walk in the truth.

And observe, as Parents must take care of the particular concernments of every child, (who will bee ready to observe what Parents intend, do, or may bee like to do for them) oft saying secretly to themselves, what shall I do ? and what shall I do, says another ? what will become of mee says one ? and of me says another ? and of me says a third, when my Father and Mother are dead ?) so must the soul of every one, and the outward estate of each one be cared for, by every wise, holy, and affectionate Parent. Job he offered sacrifice for

Lev. 4. 13. each one; where mark that whereas
14. 15. 21. some sacrifices were for the whole Con-
Lev. 1. 2, gregation, and some only for single
3, 4. persons, so Job did not only offer a general sacrifice for al his sons, but a particular sacrifice for every individual of them, whatever their sin should be.

Parents (when you draw neer to
dye

dye) you must not only pray in generall that God will blesse your children, but you must (if possibly it may be) set them before the *Lord*, one by one, and wrestle with God by prayer, for a speciall benediction to be upon the head of each one of them, according to his or her age, rank, calling, condition, and habitation; according to his, or her temptations, afflictions, and trialls; that God will sanctifie them unto himself, and make them very instrumentall for his glory, that they may *know the Lord God of their Fathers, and serve him with a perfect heart, and willing mind*; and that (by such children) God will raise up to his own name, and unto his own glory, an holy seed, and faithfull generation, to serve the *Lord* for ever, and that such children may live in a most sweet and holy concord, which as it is a great blessing unto Parents, so the contrary it is a great heart-breaking to them, as

Gen. 32.

24.

1 Chron.

28. 9.

Esa. 38. 3.

- Gen. 4. might be shewed in *Adam*, who when
 he had only two sons, the one kills
 the other; and in *Abraham's* family,
 Gen. 21. was scoffing *Ishmael*; in *Isaac's* family
 Gen. 27. *Esau* hated *Jacob*; *Jacob* had twelve
 sons, eleven of them *hated* and sold
 Gen. 37. *Joseph* to the *Ishmaelites*, intending
 never to see his face more; *David* had
 2 Sam. 13. an *Absolon*, who caused his brother
 28. *Amnon*, to be murdered; and *Adoni-*
 1 King. 1. *jah* riseth against *Solomon*. Look to
 5. 18. 25. it Parents, be much in prayer to God,
 that your children may bee sweetly
 bundled in the bond of love, and
 charge it on them, with strongest ar-
 guments shew them, how good and
 Pl. 133. 1. pleasant it is for brethren to dwell to-
 gether in unity; it's like the precious
 v. 2. ointment upon the head, that ran down
 v. 3. upon the beard, even *Aaron's* beard,
 that went down to the skirts of his
 garments; 'tis like the dew of *Hermon*,
 and as the dew that descended upon the
 mountains of *Zion*; and tell them that
 there the Lord commanded the blessing,
 and

and life for evermore. Where? there where this bond is kept inviolable,

Some would add a third thing, much tending to the *setting ones house in order*; namely, the recommendation of children, (such as are under age) unto the loving care of some godly, wise, and christian friends: thus did old *David* comend the care of young *Solomon* his son to certain *Princes* to help *Solomon* in his reign, *1 Chron. 22. 17, 18.* when he should govern, *saying, is not the Lord your God with you?* intimating thereby, that they would be very usefull, and helpfull to his young son: such friends may bee of excellent use, and benefit to fatherless children, whom the *Lord* himself gives charge unto to deal friendly by them, to be as *fathers to the fatherless*, as *Psalm. 68. 5:* God himself vouchsafesto be called. But I leave this of Trustees, and Guardians, and come to the last thing concerning a man's *setting his house*

in order, and that's about his last will and testament.

'Tis to be presupposed, it hath been much of a Parents care, to set a part somewhat for children in the management of outward things; that they have layd up somewhat to distribute, & dispose of at their death: And not without great reason. 1. That the future, as well as the present may be provided for.

2. That peace in the dispose of the goods of the family, may be provided for, from out that true interest which Parents have in the goods of the family, to bequeath and dispose the estate, which the God of all the earth hath left, and intrusted them withall; which must bee done judiciously and understandingly, in the time of good judgment, and perfect memorie, and that so plainly, that his meaning may not be mistaken, nor his words perverted, and the whole, kept free from all exception.

Here

Here against, they do highly offend
God and man, who (as they for the
most part) have lived out of order
themselves, so they do take no care,
to make any will at all, to the great
confusion and prejudice of their fa-
mily and relations, to the defrauding
of many of their right, to whom they
owe and are indebted, whil'st they
leave all undone. Others by a foolish
delay, are surprized by the suddain
of their death; Others tarry till they
be prevented of understanding and
speech: Others put the words of their
will into such ambiguous terms, that
occasion is given to intricating, and
undoing-suits of law, even to the di-
viding and estranging of the affecti-
ons of near and dear relations, to the
wasting of a great part of all, or
more then all the estate, to the utter
ruine of the surviving friends, and re-
lations, with perpetual hatred, & evill
will, which like a fire still burninig,
cannot be extinguished in many ge-
nerations:

nerations. Oh! you who fear God, lay these things to heart, and be preadmonished, I hope a word to the wife is enough.

And now in *setting thy house in order*, bee very carefull to use an impartial hand *for the first born*; it is one of his prerogatives to have a *double portion*; upon this account, *the birth-*

Deut. 21.
15, 16, 17.

I Chron. 1.
5. 2.

Gen. 49. 3.
non ad ho-
minem, sed
ad Deū at-
tinet, here-
des facere,
G'auill
lib. 6. c. 17

right was Joseph's, who was the first born of the true wife: *the first born is the excellency of the fathers dignity*, his might, the beginning of his strength, as Jacob to his eldest son; nay the *Civillians* say well, God singles out and makes heirs, even his first born: This the law of nations doth give to the eldest.

So doth the law of our land, and for this I could easily lay down many weighty grounds of reason, and religion.

Exo. 13. 2.
Ibid.

1. As that God himself sets an high price upon *the first born*.

2. The Lord also laid a paternall, priestly;

Priestly, and Ministeriall charge upon
the first born.

3. God provides no land should
be sold for ever, *for the land is mine,* Lev. 25. 23.
and ye are strangers and sojourners
with me; but if necessity require any
to sell his estate of land, then hee
must sell it to one, that was next allied
in blood unto him, and hee shall re-
deem that which his brother sold,
and at the Jubilee, he shall return to his
possession, and bee no longer in bon-
dage. Which though it be not our rule,
yet the reason is weighty, why the
heir should not be disinherited unless
in some speciall cases, and those ex-
traordinary; as illegitimacy in *Ishma-* Gen. 21.
el the son of the bond-woman, and 10.
Jephtha the son of a strange woman, Judg. 11. 2.
and Abimilech the son of an hand- Judg. 9. 18.
maid; or deboistness, as profane Gen. 49. 4.
Reuben, who defiled his fathers bed, 1 Chr. 5. 1.
for which his birthright was given to
the sons of Joseph, the son of Israel. The
common objection is, so shall the
family

family be undone, to make the heir great, and leave the residue of the family low, and in a mean condition. This inconvenience was as incident to the families of the Tribes of Israel, as to the families in *England*, or any other nation; and yet God will have the prerogative of the elder, to stand, to be the heir, and more fully provided for, because he is *the excellency of dignity, and the excellency of power*: Not that the residue should be left destitute, but that a paternal & maternal care be had, in training up of children in some honest calling; and in settling younger children with some other estate; in taking order, that portions may be raised out of the lands, where land of inheritance is considerable, if in the life of Parents other provisions have not been, or could not be made. Yet so as the eldest may be a father still to brethren, and sisters, and may be enabled to protect, and defend his own flesh and blood, from wrongs,

wrongs, and oppressions, according to his power or capacity; and lastly, that the elder brother, may be enabled cheerfully to welcome his brethren, and sisters, when (upon good will, or just occasions) they shall visit their brothers house as their head quarters; & that such relations might take, and give mutuall advice, in all occurrences, which shal be more considerable and weighty.

Thus of *setting our house in order*, wherein was shewed,

1. That all men good, and bad, have their estates laid out, by Gods meat-yard of common providence; therefore wicked ones, as well as believers must *set their house in order* before they die.

2. In *setting the house in order*, evil-gotten goods, must be restored; where was shewed,

1. *What restitution is.*

2. *Who must restore.*

3. *When*

SIMEON'S Song.

3. *When we must restore.*
4. *What must be restored.*
5. *To whom, and upon what account.*

3. What due regard is to be had to the relations of him, who must set his house in order, & that in four things, In

1. Holy admonition, and instruction.

2. Faithfull and humble prayer for them, and blessing of them in the name of the Lord, to appoint Trustees and Guardians, where requisite.

4. Concerning his last will and testament.

3. Exhortation.

Humbly, and wisely, to submit to the Lord, as in life, so in death. Here I must premise a little of the different carriages of Simeons and Naballs, at the approach of death, and in the very article of death; some are discontented at every crosse providence, as

1 Sam. 25. Naball, whose heart dies within him;
3. at

as murmuring Israel, who say would God
we had died in the wilderness, rather Numb. 14.
then be killed, in a war by the Cana- 23.
anites; to me through impatience give
bitter language towards God, as Job.
wife to her husband, curse God & dye, Job. 1. 9.
and as Jonah 4. 8.
Jonah who storms against God
himself. But a gracious Simeon will 1 Sam. 3.
let out his heart to God, and say I com 18.
Lord, be it to thy servant according to Job. 1. 21.
thy word, It is of God, and let him do
with me what seemeth him good; the
Lord giveth, and the Lord taketh away,
and blessed be the name of the Lord.

Oh it's sad and dreadfull to hear,
 and to hear of wicked and awakened
 consciences, to chide themselves out
 of this life, with horrible accusations
 saying, woe is me, woe is me, that ever
 I was born, woe is me, woe is me,
 such a sinner; Oh thou my wretched
 body, what cause hast thou to curse
 thy wicked soul, for being so ill a go-
 vernor and commander of me thy
 body ! that now I know not how to
 live

live one hour longer, nor how to submit to death; live I cannot, but dye I must.

O my celestiall soul, thou hast also great cause to curse thy wretched body for being so ill a *servant* to thee so pretious a piece of Gods creation, in that thou art now affraid to depart at thy great Lords command. As the parting of soul & body is violent, and very sad; so more fable shall be their meeting at the resurrection, when the sin-accusing conscience shall deliver up soul and body to the righteous judge of *quick and dead*; when that judg shall deliver the guilty sinner, and the law shall judge, and bind him over to death eternall, and to hell, *where the worm dyet not*; and the fire never goes out, but must abide an eternity of weeping, howling, and gnashing of teeth.

Esa. 66.

24.

Mark 9.43.

44.

(Pretious Saint) far otherwise and full of blisse, is the state of every blessed *Simeons* soul, and body in the approach,

approach, and very article of death; when he shall sweetly sing or use this Prosopopœia or words to the same effect, *Thou body of mine, the God & Father of our Lord Jesus Christ be with thee, in thy departure, in thy death, and in thy grave, for hee hath shut thine eyes, and bound thy jaws, and bid thee abide a while in peace; bee thou content to sleep in death, and to rest in hope, on such a bed of roses: for er'e long, thy dust and clay shall live, and thou shalt arise with Christ's blessed body, thou that dwellest in the dust, shalt awake & sing, for thy dew, is as the dew of herbs, & the earth shall cast out the dead in her. And thou my happy soul shalt return a glorified soul; to be united for ever, to thy incorruptible, immortall, and glorified body; to be joined to the great Congregation in heaven, where God, & Christ, and the Spirit, and all Angelicall natures, shall for ever honour thee, and all other glorified ones, with that*

Isa: 26.19.

N

very

John 17. *very glory, which Christ Jesus had with the Father, before the world was.*

Suffer this exhortation then (I beseech you) to take hold on your hearts, sweetly to submit to your all-wise God, and Father, even in every state and condition, of life and death, which I shal amplify under these three heads,

1. Of health,
2. Of sickness,
3. Of death.

Eccl. 12. 1.
1 Chron.
28.

1. In our health and prime of our life, whil'st *green and flourishing like a bay tree*, must be an holy resignation of our selves, into the hands of so good a God, betimes wee must remember our Creator *in the days of our youth*; then we must learn to *know the Lord God of our fathers*, as good David gives in counsell to his young son *Solomon*; and this submission must bee a totall resigning of soul and body to the

the Lord; a lesson, not taught (in any school) below heaven, none of the Moralists, none of the Philosophers could attain it, being onely found in the school of grace, which among other things doth teach, that *no good thing shall be wanting unto such*; and that (bee our condition never so strait) yet God and Christ are with us, and his grace shall be sufficient for us; he will uphold us and help us, with the right hand of his righteousness; and our ammunition is made of rocks inpregnable round about us; and lastly, God will so order all his good providences for us, that they shall all work together for our good, as Israel's pressures in Egypt, Joseph's casting into the pit, and twice selling to bee a slave, as the rod of Ashur, and the furnace of Babylon.

Now in thy submission to the good pleasure of thy heavenly Father, thou must not be over hasty after fruition, but with an holy patience, must possess thy soul during thy stay in this

N 2

world;

Gen. 8.

Job. 14. 14

world ; for as thou, so those fore-named promises have their set determinations, by an unchangeable decree, as *Noah's time in the Ark*, and *Job waits his appointed time all his days*, and so did *Simeon* here in the text.

2. In sickness wee must submit to the *Lord's* visitation, and say, *Lord it is thy hand, and thy holy wil be done in me & upon me*, I wil use the *Physitian*, (a good ordinance of thine) but I will recumb in thee alone ; I will honour the *Physitian* for my necessity, but I do commend my self to thy all-wise dispose: who if thou shalt please to add to my days, and to piece out my frail life a little longer, I will (by the assistance of thy grace) indeavour to live, and to be, an instrument of thy praise; but shalt thou see it good, to end my pilgrimage, and to take me home (Oh that's best) I will sing *Hallelujahs* to thee for ever.

But (by the way) consider the poor, and the *Lord* will strengthen thee upon
the

the bed of languishing, and will make Psal. 41. 1.
 all thy bed in thy sickness, and bee mer- 3
 cifull to thee, and raise thee, and requite 10.
 thee: men may visit thee deceitfully,
 flatteringly, speaking good words un-
 to thee, and whispering evill in their
 own bosom, and say, when shal he dye, v. 5.
 and his name perish, an evil disease say v. 8.
 they cleaveth fast to him, and now that
 he lieth, he shall rise up no more; but
 the Lord shall visit thee upon the bed
 of sickness, with a visit, speaking par-
 don of sin, peace of conscience, thy re-
 conciliation to himself, with joy in
 the holy Ghost, even joy unspeak-
 able and full of glory. Giving to the
 poor, though it be thy duty, yet it is Pro. 19. 17.
 called a lending to the Lord, who will
 repay it with more consideration,
 then the principal it self; Thou put-
 test thine almes into the poor mans
 hand, and the Lord makes thee pay-
 ment ten thousand-fold, into thy heart
 and soul.

But least I be thought to digresse,

N 2

this

this sick man or woman, must submit patiently & readily unto the gracious hand of the all-wise Lord God, and that in the name and worthinesse of his sweet saviour Jesus Christ, devoutly praying (as *David* did) in the words

Psal. 71. 1.

of faith, *In thee O Lord, have I put my trust, let me never be put to confusion, Deliver me in thy righteousness. Correct me not in thine anger (O Lord) nor re-*

Jer. 10. 24.

Psal. 6. 2.

buke me not in thine indignatiō: heal me

Psal. 22.

11.

(O Lord) for my bones are vexed. Bee not far from me for trouble is nigh at hand; lay no more on me, then thou

1 Cor. 10

13.

shalt give me strength to bear; Cast me not away when my strength faileth mee:

Psal. 71. 9.

and so will the Lord answer, Because he hath set his love upon me, therefore will I deliver him; I will be with him in

Psal. 91. 14

15.

16.

trouble, I will deliver him and honour him. With long life will I satisfie him, and shew him my salvation. And for thy comfort know (who hast a manifestation with God) that thy God and father, doth ordinarily fit his children

for

for death, in their sickness; presenting to them the unloveliness, and vanity of all things below; the blessed interest which the Saints do enjoy; in their Christ; & the happy change w^{ch} they do make, who dye in the armes of their Jesus; and that such shall for ever be quit of all sinfull society, yea of sinfull flesh, no longer to abide among dead men, nor among the tombs of dead ones; shall never have cause to hang up their harpes upon *Babylons Willow trees*, never be interrupted in singing our Hebrew song; and therefore doth our gracious Father in sickness and otherwise, open the narrow hearts, and deaf ears of *Simeons* souls, and then speak to them, saying, come my pretious ones, suffer me now to dispose of you; let me new mould you and transfigure you for your disease, and so (dear heart) I do

Pf. 137. 2.

First make thee weary of thy body of death, weary of the worlds blandishments, and painted glory, and

N

weary

weary of thy sinfull selfe,

Secondly, I do sanctifie every pain and grief, every crosse and trouble, and make them become sanctified
 Pf 131. 2. mercies, whiles I do wean thee, to be lesse in love with things below; nay I cause that every decay of thy naturall strength, every dimnesse of thy eye, every dulnesse of thy ear, every weakness and sicknesse of thy natural body shall tend to such a blessed change, that at last, the soul and body are made willing to *depart* for a time, to attain unto, and enjoy a glorified cure.
 Phil. 1. 22.

Thirdly, I do not only prepare thee to this submission, but I do also make thee desire and long to dye; I do so spiritualize, and order thy soul, that sicknesse shall be as welcome to thee as health; death as life to thee, who livest upon God, in God, and to God: Dost want health of body? I do satisfie thee with health of soul; art near to death? be it so, then thou art near

er to life, even a glorious blessed and
 eternall life: sick man I am thy Lord
 God, and I do assure thee, (by thy
 interest in my self) through my son,
 I am better to thee then ten healths,
 as *Elkanah* was to *Hannah* then ten 1 Sam. 1.
 sons; I am better to thee then many 8.
 lives, thy life here was but a breath
 or rivullet of life, but in thy death thou
 art admitted to live for ever in him, Joh. 14. 6
 who is life it self, and to thee the Pf. 36. 9.
fountain of life.

Fourthly, in sickness the Lord speaks
 to his holy ones, to be of good chear,
 from the deep meditation of *the love of*
God shed abroad in their hearts by the ho- Rom. 5. 5.
ly Ghost, from the *fulnes* & al. sufficien- Joh. 1. 16.
 cy of Jesus Christ, their dearest friend,
 their Lord & King, who *comes leaping &*
skipping, over the *mountains* to solace
 himself, in, and with them, whom he
 had so wonderfully delivered from
 the dens of *Lyons,* and *mountains of* Cant. 2. 8.
Leopards, or what else hath been for- Cant. 4. 8.
 midable to them; Come look on me,
 and

and to me lean and rely on me; pour out
 Isa. 45. 22. thy soul into my bosome; who will
 Mic. 7. 7. assuredly give her sweet repose, un-
 Cant. 8. 5. till the great day of my second com-
 ing; when thou shalt be received, soul
 Act. 7. 59. and body, to be for ever in *mansions*
 Cant. 3. 11. of eternall glory, to keep a most tri-
 Mal. 3. 17. umphant Jubilee with the *Lord* for
 ever.

Act. 3. 19. 3. In death, wee must submit to
 Joh. 14. 2, 3 our *Lord*, and that in two things,

Act. 7. 54.
 &c.

In the } approach, and
 point

of death. Precious soul in the ap-
 proach of death, act faith in the *Lord*
 Heb. 11. *Jesus*, as *Stephen* did, and as those
 2 Chron. 6. *Martyrs* did: faith will plead thy
 42. *covenant-interest*, and perswade to
 Pl. 25. 6. roll thy self upon the free grace of
 Pl. 119. 49. God, so fully represented in the pro-
 Pl. 22. 8. mises; faith bids thee look on thy
 Heb. 7. 25. *Lord*, and saviour, interceding thy
 cause, at heavens throne.

Set hope on work, to take faster
 anchor

anchor-hold, on Jesus Christ, *the rock* Pfal. 18. 2.
Deut 32.
4. 31.
of thy salvation.

Set prayer on work, and pour out 2 Sam. 22.
47.
thy soul, saying (O Lord) spare a Pf. 62. 2, 7.
Pf. 89. 26.
Pf. 39. 13.
little, till I may recollect my self, and
bee sweetly composed, to rejoyce
in the approach of my my change;
Lord give me to welcome death, with
all ready entertainment, as Gods mes-
senger, to deliver me from *my prison*, Pf. 142. 7.
Job. 4. 19.
and *house of clay*, wherein my celesti-
all soul (the espouse of Christ) is
confined, and imprisoned, and say,
(O Christ) I come, (Lord Jesus) send Luke 16.
22.
some of thy blessed *Angels* to receive
& carry my soul into *Abrahams bosom*;
as one of the fathers doth personate
a dying Saint, O holy trinity Father,
Son, and Holy Ghost, (which in unity
of nature, art one, the self-same God)
into thy hands I do commend my spirit;
into thy hands O blessed Saviour my
King, my priest, and my Prophet, do
I recommend myself, unto thee sweet
Jesus do I (a dying servant of thine)
come, who camest into the world to
save

save sinners, of whom I am chief; unto thee (blessed Lord) who wast conceived, and born of the virgin Mary, sufferedst, diedst, was buried, and laid
 Acts 1. 24. *under the power of death, for me, to alleviate my death, and make it stinglesse, and curs-lesse, who wast raised up from the dead, & didst miraculously ascend, & art now set down at thy fathers right hand for me, to come again at the end of the world, to be judge of all men, & Angels, even to be my judge to justifie & absolve me, before all the world, and to invest me a poor and miserable creature, with that very glory, which thy humane nature hath now in heaven, and which thy self hadst with the Father, before the world was; into thy hands (gracious redeemer) into thy hands (O eternall spirit) do I recommend my self, who dost even ravish my heart, by applying, and sealing all the Covenant-goodnesse, and gracious promises of life and of saluation; even to me, even now about*

to breath out my last breath of life.
Thus dying soul in thy submission un-
thy Lord God, set faith, hope, and
prayer on work.

Quest. The learned have a questi-
on, whether the Saints in death do
fear death, having cōmission in some
cases of persecution, *in one City, to*
fly unto another; and Christ saying, *Nat. 10.*
go not into the way of the Gentiles, and
into the Cities of the Samaritans enter
ye not; and Saint Paul escaped out at *Act. 9.25.*
a window, at the fear of death; and
Christ himself often shunned the
Scribes, and Pharisees, and Rulers,
who sought to kill him; so did David
shun Saul, and Elias, the wicked in- *Joh. 7. 1.*
struments of wicked Ahab and Jeze- *1. King. 19.*
bell. *3.*

Answ. To all which I answer, that
'tis not simply unlawfull to fear
death, nor to avoid it's snares; for
death of it self, is not good, nor is it
naturall to us, but cruell and horrible;
but basely to fear death, rather then
to

to glorifie the name of God in our sufferings, this is a great sin; to be afraid to dye after an evill life, and out of Christ, to such, death is the terrible of terribles such cannot be well willing to dye: but when God shall (in the way of his good providence) call us to dye, either by a naturall death, or to seal unto his truth under persecution to dye a violent death; then we may welcome death, and the instruments of death, as Historians say Saint *Andrew* did, who with a glad some Spirit, said I kindly salute thee (precious cross) be content to bear me the Disciple, who hast formerly borne my Master: every *Simeon* is carried above the apprehensions of naturall and morall men in death, and hath very grand considerations, neither basely nor sinfully to fear death, and therefore subscribes unto her, with heart and hand.

Ans. 2. The fear of death in the Saints, and the fear of death in others

are

X
*Salve
 crux preti-
 osa, susci-
 pe
 nunc Disci-
 pulum, cum
 prius susti-
 nueris Ma-
 gistrum.*

Thus M.
*John Phil-
 pot* embrac-
 ed the
 stake in
 Smithfield.

are very diverse ; the one is acted by
 sinfull-self, whom such an one seeks
 to preserve, for fear of greater wrath;
 the other is acted by gracious self, who
 seeks to know the minde of God in
 his death, to subscribe to it, and to
 serve divine providence, as in life, so in
 death; whom if the *Lord* shal recover,
 or deliver, he gives himself to God
 again; if the *Lord* hath determined
 death shall take place, hee resigns up
 soul and body, with an holy content-
 ment, under the good pleasure of his
 heavenly Father. Mat. 26. 39

Let Pagans and Infidels (who never
 believed, who never feared God, *fear*
 to dye or despair in death, because
 they dye *without hope*, because they
 have no faith, nor do lay hold on that
 reconciliation which Jesus Christ hath
 made between the *Lord* and gracious
 souls : but let Christians rejoyce, and
 be glad, ever giving thanks unto the
 Father of mercies, who hath made them
 meet to be pertakers of the inheritance
 of Eph. 2. 12.
Collos. 1.
20. 21.
Eph. 1. 10.
Col. 1. 1. 2.

of the Saints in light Which inheritance for scituation, is the Emphyrean heaven, far above all heavens, where is Christ himself, to entertain, and glorifie all those *who sleep in him*; where is nothing but glory, for all such poor souls dying in the Lord; *as the King of Glory*, to be with all vessels of glory to accompany us, thrones of glory, to sit on an eternal wait of eternal glory, to put on crowns of glory to wear, a kingdō of glory to possess; here the soul of the departing one cries out, in a blessed ecstasie, I have enough (blessed Lord) I come, I come, having so abundant an entrance made for me, into celestiall triumphs; blessed be God, who hath made me thus *willing & desirous rather to be absent from the body, and to bee present with the Lord*; where I am assured to find peace without intermission, or perturbation; health without sickness; plenty without want; wealth without poverty; and everlasting life, without death.

2 Pet. 2. 1.

II.

πλουσιως

ἐπιχορη-

γηθισίτω

ὑμῖν ἡ εἰ-

σοδος,

An entrance shall be administered to you abundantly. or (according to the original) richly.

Phil. 1. 23.

death. Of which holy City said *Austin*,
 when shall I come into thy golden
 streets? when shall I see, and enjoy
 the heavenly society of blessed souls,
 and that glorious Jubilee? Fain I
 would come to fruition, but Oh how
 am I detain'd? anon will death come,
behold, she stands at the door and
knocks, bid her come in, that I may
 bid her welcome; to whom I am
 ready to answer, as *Rebekah* did, to Gen. 24.
 her old near and dear relations, (who
 were so loath to part with her;) *I*
will go with the man; so say I
 even with long-looked-for death, my
 harbinger, and friend, Oh death I
 willingly go along with thee, whom
 my Lord hath made so necessary, and
 serviceable to me, in my happy trans- Acts 10.
 lation; for (me thinks) *I see Heaven*
open, as *Peter* in his vision, *and the son*
of man (like as *Stephen* did see him)
standing at the right hand of God: Oh
 my soul! thou art in a rapture di-
 vine, to contemplate the things in
 O heaven,

heaven, which are *so unspeakable and full of glory.*

True; I shall (in death) be taken from my dearest friends, but let not that retard my souls willingesse to dye; for its not improbable, but I may know my gracious friends in heaven, since our divine knowledg there, shall not be diminished, but enlarged : hence some conclude, we shall joyfully know the Patriachs and Apostles of our Lord ; and this seems the more rationally, because *Peter, and James, and John*, at the transfiguration, knew *Moses and Elias*, whom they knew not before, so *shall the sun of righteousness* irradiate the Saints, with the celestially beams of his transcendent glory.

Mat. 17, 13.

The last thing in our submission in the point of death, is to shut our own eyes, and to bind up our own jaws when the departing soul utters her last words, blessing God for that land of promise, which (like *Moses*) shee
sees

sees at a distance, so *Joshua* about to Dent. 34.4.
 dye shuts his own eyes, exhorting the Jos. 23.6,
 people to *fear and serve the Lord*, so 8, 11.14.
 did *Stephen*, who calling on the name
 of the Lord, *fell asleep*, so did *Simeon*,
 gathered up, disposed and prepa-
 red himself most sweetly singing,
Lord now lettest thou &c.

Our blessed Saviour doth as it were
 shut up his own eyes, and bind up his
 jaws, in that he sweetly submitted Lu. 23.45.
 himself to the hand of death saying,
Father into thy hands I do commend my
spirit, and so do all wel prepared souls
 take care to dye under an holy resig-
 nation of their bodies to the grave,
 for a time, & of their departing souls,
 into the hands and bosom, of Jesus
 Christ, who is our *Reuben* to take care
 of our *Benjamin*, that is, of our im- Gen. 42.
 mortall souls, to convey them safely 37.
 unto our Fathers house. Thus of the
 third Exhortation, which is wisely
 to submit unto the Lord God, in eve-
 ry estate, in our health, in our sick-
 ness,

ness in the approaches of death, and
and at the point of death.

4. Exhortation.

4. Exhort.

To friends not to grieve over-much
at their departure who *dye in the Lord*.
It is lawful & commendable, it is just,
and honorable to have sad thoughts
at the losse of such friends. If the very
Egyptians mourned for old Jacob te-
venty days, & that with a great & sore
lamentation; if *Samuell mourned for*
Saul, and *David*, shall not we much
more mourn, when the Saints are ta-
ken from us? *All Judah and Jerusa-*
lem mourned for Josiah: Surely then it
is not onely naturall and morall, but
it is religious to mourn for old *Sime-*
ons, you owe much honour to them,
and may well mourn, you have lost
so good a man or woman from your
Christian communion, such a Father
such a Mother or dear relation, or that
there

Gen. 53.

1 Sam. 15.

35.

2 Sam. 13.

37.

2 Chro. 35.

24.

2 Sam. 3.

38.

there is lost such an instrument of Gods glory, so serviceable to the Church, and state, such a light and blessing to the city or country he lived in. *The memory of the just shall be blessed, but the name of the wicked shall rot; the righteous shall be had in everlasting remembrance.* Prov. 10. 7. Psal. 112. 6.

2. You may weep a while, and add to that sorrow fasting, and abstinence, as *the valiant men of Jabesh to the body of Saul, and the bodies of his sons from the wall of Bethshan, who came to Jabesh and burnt them there. And took their bones and buried them under a tree at Jabesh, and fasted seven days. And they mourned and wept, and fasted until even; and David fasted for Abner until even.* 1 Sam. 31. 12. 13. 2 Sam. 1. 12.

3. Friends you may set apart longer or lesse time for mourning and lamentation, as *David is said to lament with lamentation over Saul and Jonathan his son; and bad them teach the children of Judah the use of the bow; be-*

hold it is written in the book of Jasher, and so he continues his affectionate lamentation to the end of the chapter. But you will ask mee what was *the use of the bow*? the *Rabbins* say, it was a title given to his lamentation; others say, it was the close of every verse in this lamentation, when the children of *Israel* did sing the mournfull elegies of *Saul* and *Jonathans* death: but a late writer saith, that this mention *of the Bow*, was to intimate unto the *Israelites* how exceeding necessary it was to discipline their children in the exercise of weapons, and especially *of the Bow*; because therewith the dexterous *Philistines* had mostly prevailed against *Saul* and his army in this battail; for it is said, *the Archers bit him, and hee*
was sore wounded of the Archers; and this I take to bee the most genuine sense, But now to return.

1 Sam. 31.
3.

3. Friends, it hath been very laudable, to wash the bodies of your noble
 and

and worthy progenitors, and other your relations; so you read, that they *washed the body of Dorcas*, which I believe was a legall institution; yet something answerable to it, hath still been used among Christians. Act. 9. 37.

4. Friends, before you bury your dead, you may be at cost with them, and bury them in sweet odours, and rich ointments, which is called embalming of them, and burning sweet odours for them; as for *Zedekiah King of Judah*, thou shalt dye in peace, with the burnings of thy Fathers, the former Kings which were before thee, so shall they burn odours for thee, and lament saying, *ah Lord!* after *Joseph of Arimathea* had obtained the body of our Saviour of Pilate; he and *Nicodemus* sent for of myrrh and aloes an hundred pound weight, and were at great cost to enbalm the body of Jesus. When *Mary* was at so great cost with Christ, she pouring a box of precious ointment upon his head, Christ doth apologize

Jer. 34. 5.

Joh. 19.
38. 39.

Mat. 26.
10.

for her, saying, *why trouble ye the wo-
man? for she hath wrought a good work
upon me.*

Ecc. 30. 18.

Ezec. 24.
17.

5. Friends, you may keep solemnities, and sad mourning feasts, and set meat upon the buriall of the just, which feast is called *the bread of men*, and a cup of consolation, to comfort those that were sad at heart. I could instance many customes of heathens, who did cut, and wound themselves, scratch the face, pull off their hair, prick and pinch their flesh, and lay on plaisters, to make it unteemly; some threw dust upon their heads, went bare-footed, *rent their cloaths, put on sackcloth*; and some have used minstrels with sad tunes; and the Irish loud ululations. Some at the funerall of noble men, have used a trumpet, and for children of the commonalty they used a pipe; and the Romans had their skilfull mourning women: but let us who have better learned Christ, bee wise and sober, and not betaken with

with the vain superstitions of heathens; yet let us interre them, with due respect had to their rank, and dignity; wee may provide costlly Tombs, as *Joseph of Arimathea* did for Christ, and as they did for the Kings of Israel, who were *buried in the City of David*: but let none exceed their rank and ability, in burying their deceased friends, in which some have been so vain, as some of the sons of the Kings of *Egypt*, who spent vast treasures in their vain glorious pyramids; and in which some of the Romans were so vain, that they made a law none should exceed such a cost; we must be wise, moderate, and sober in our mournings. As godly *Simeons* are not unwilling to dy, from their nearest relations, when God will: so neither may Christian friends lanch forth into immoderate sorrows, when the *Lord* hath qualified them for their blessed change, and given them to see the *salvation of the Lord*.

To

1 Thef. 4
13.

To draw to a conclusion, take these additionall rules, and directions, by way of advice, and caution. Friends, it becomes you not to be Stoically insensible, nor to grieve over-much; Saint Paul would not have his Thesalonians ignorant concerning them that are asleep; that they may not sorrow, even as others which have no hope. The rules bee six, the first is,

1. For moderation.
2. For timely pacification.
3. For satisfaction.
4. For consolation.
5. A sweet mixture of joy and sorrow.
6. An holy acquiescence.

1 Moderat. To the first, The Scriptures bid you mourn, but moderately, you may bee much affected, but manage it wisely; the two sisters of Lazarus did mourn, but with good mediocrity, for they knew he should rise again; and our blessed

Joh. 11. 24.

bleſſed Saviour *groaned in ſpirit, and was ſore troubled*, who yet well-fore-knew that he ſhould awake out of that dead ſleep, wherein he had layen ſo many days. Remember then, that the Holy Ghoſt puts on holy rains upon our affections of grief, *the Lord giveth, and the Lord taketh away, bleſſed bee the name of the Lord*; where Job was moderated, by the all-wiſe-diſpoſing ſoveraignty of God. Job. 1. 21.

Again, a Saint never dyes, but (in a ſenſe) God wants him, and hee whom God gave to be ſuch a friend, the ſame God takes him again, be-
cauſe hee needs him; you will ſay you have need he ſhould have lived longer: but whoſe need muſt take place, yours or God's? yours, to whom ſuch a friend was lent ſo long? or God's need, whoſe hee was? who muſt, and will have him nearer to himſelf, in a more celeftiall imployment, and that to all eternity; you muſt ſuffer this conſideration to alter the

the streams of your grief, and to exchange it into a sweet submission, unto your gracious Lord God. Friend, (or dear relations) suffer not your selves to be transported with swelling displeasure, or other mutining passion, because the main interest of thy friend is laid up in God, perhaps thou sayest, Oh! it was my dear father, my tender mother, my sweet brother, or sister, my son or my daughter, whose life, and mine seem to be bundled together; he or she was my right hand, my right eye, and will God take such an one from mee? I had rather hee should take any one else, yea, my very self, to have spared such an one; thus foolishly do some passionate ones rangle with the just determinations of their omnipotent Lord God; as *churlish Nabal* did with well-deserving *David*; *Nabal* refused to part with some of his provisions, to relieve *David* and his hungry souldiers, by whom *Nabal* and his flocks had been

so

so preserved: *Naball* answers with expostulations, & with pleading his propriety in his *bread*, his *water*, and *flesh*, as thou dost thine, in thy friends; hence he concludes that *David's* motion was very unjust, and the most unreasonable, that could have been made, what saith he, *shal I take my bread, my water, and my flesh, that I have killed, and prepared for my sheerers, and shall I send it to I know not whom, nor whence they be? There be many servants (now adaies)* which break away every man from his master. What is come upon me saies *Naball? Who is David? & who is the son of Jesse?* See we had need of this moderation when God sends crosse providences to us, else we shall murmur against the Lord himself, and this murmuring is a great sin.

The second rule is timely pacification, we must not mourn over-much, or over-long, when God takes away our friends; this will be to call Gods wisdome into question, it was *Rachels* fault

2 Timely
pacifica-
on.

Jer. 31.

15.

Mat. 2.18.

Job. 12. 1.

fault that *she refused to be comforted*; but it was *Jobs* high commendation, that he was timely quieted and satisfied, after the losse of so many friends, and such an abounding estate, from hence, that it was the sovereign Lord God that had done it; he composeth his mind, and blesteth God not onely when he was full of children, and wealth; but when he was emptied of both, and that by Satans malice and other malignant adversaries, even then did *Job* *blesse the Lord*, and gave him thanks: what for the death of his children? what for the losse of his goods, and estate? what for the losse of his reputation amongst his hollow hearted friends? no, not simply so, but from this consideration, it is the great *Jehovah the Lord of hosts*, let God do what he shall please with me, with my relations, and with all that I call mine, yet I stil find abundant cause to thank him: what, when God shall thunder and lighten against him, with storms
and

and tempests from heaven, from earth from hell? what, when hee shal shake the high Cedars, as if he meant to pul them up, and destroy them root and branch, and make the earth to tremble (as you may imagine?) when so many evils crowded in upon him? when the grown up children of his own body were slain? then to say *bles-*^{1 Pet. 4.}
sed be the name of the Lord, & so timely^{14.} to be content, surely *the spirit of glory, and of God did rest upon humble and holy Job the servant of the Lord.* The spirit is out of rest, like *Noahs dove*, hove ring about, not finding where to rest *the soul of her foot*, till she came to the Ark; so the Godly-wise, under their soaking afflictions go from place to place, till they come to the Lords sanctuary, and mercy seat, where they find rich materialls of praising, and blessing God, in their afflictions, and for their afflictions; suppose it be losse of an eminent father, or any other neerer or dear relation, of children,

Job. i. 13.
to the 20.

Pf. 103. 9.
Pf. 125. 3.

dren, as *Jobs* was, they feasting one another, to maintain and enjoy brotherly love and concord; then to bee destroyed by a violent tempest, beating down the house by the power, and malice of the Devill; who also (but a little before) had all his camells taken by plunder, and his servants slain by the cruell sword; a little before that, also had his flock of sheep and his servants with them burnt with fire from Heaven; and a little before that had his oxen plowing, and his As- ses feeding by them, all violently taken away by the *Sabeans*: which aggravating gradations might have eternized his sorrows, but holy *Job* wel had learned, that as God is not always chiding, neither must we be always mourning; besides he did assure himself, that the rod of the wicked, shall not always rest upon the lot of the righteous; and however it be, yet God is good to his *Israel*.

Thirdly for satisfaction, which respects

spects the goodnesse of God towards thee, and towards thy lost friends. Friends in Gods name mourn, yet consider that your friend that is dead, did war a good warfare, & combate with ^{2 Tim. 4. 7.} implacable foes, did fight the good fight, did finish his course, did keep the faith; and was kept by the mighty power of God to salvation. Consider, he is now dead in the peace of God, and is even now enjoying what was promised, in Abraham's bosom; is now reaping what he sowed, and insulting over all his spirituall adversaries; faith is now in fruition, & thy friends soul is now wearing that Crown of glory, which Christ had purchased with his dearest blood. And now consider, is it any branch of religious reason, now to be murmuring and complaining of our losse, as if it had been irreparable to our selves, or our friends; since our friend is with the Lord, ^{Rom. 8. 37.} is more then a conqueror through him that loved him, and is rejoicing, praising,
P and

and *magnifying the Lord*, as for other mercies, so for death; which came so seasonably, and so graciously to deliver Christ's prisoner out of durance, to discharge Christ's valiant souldier from fighting with spirituall aduersaries, who commands to triumph for ever over them; to live and reign with Christ in heaven; and to be enthroniz'd into a kingdom of glory, and to be actually in the great assembly saying, and singing *Hallelujah, Hallelujah, salvation, power, and glory bee to our God; Hallelujah, the Lord God omnipotent reigneth. Well then, let us be glad & rejoyce; since living friends are no loosers by thy gracious friends departure, and since deceased friends are such gainers, put off your sable weeds, and rejoyce for such as you believe do dye in the Lord, imitate their holy foot steps, follow them as they followed Christ, put on the (milkie white) garments of holiness and righteousness all your days, till you can say*

Rev. 19. 1.
3.

Phil. 3. 17.

say, you are gainers by death, and shal
in God's time be translated, to be for
ever with your friends, *who were in Rom, 16.7*
Christ before you, as Saint Paul spake; &
went to heaven before you, to see, &
enjoy that salvation which *Simeon*
spake of in the text, where you shall
bee assured of mirth, without mour-
ning, of life without death, of an im-
mortal crown, without any cross at all.

The fourth concerns thy conso-
lation, and so bee comforted who *Consoled*
tookest all due care, to walk as a
Christian, with holy, tender, and a-
bounding affections towards thy dear
friend, when, and while, he or shee
lived with thee; ask thy self, what
Christian communion thou had'st?
what care and watching over thy
friend, in all good offices of love? didst
discover thy self a friend to his soul?
did'st admonish, exhort, reprove, or
comfort him, according to thy best
ability, and his necessity? wast much
in prayer, by humble seeking God,

to beg every blessing which thy friend did want? didst do all the offices of love to thy friend in his sickness, or under any need of thy help? if thou wast sincere in this matter thou mai'st be comforted; and blesse the *Lord* who gave thee such an heart, and now that the *Lord* hath taken thy friend into an higher story of divine favour; be better perswaded, well knowing that God calls thee now to other work upon which to attend, and leave thy friend to the *Lord*, be take thy self to serve his good providence among the living, who do survive. Somewhat wee see of this in

2 Sam. 12.

15

16

17

18

David, while the child was very sick, David besought God for the child, hee fasted, and went in and lay all night on the earth, nor would he be raised from the earth, by the elders of his house, neither would he eat bread with them; On the seventh day the child dyed, of which when David had heard, then he arose from the earth, he washed and anointed himself

himself, changed his apparell, and came
 into the house of the Lord, and worship-
 ped; and when hee required, they set
 bread before him, and he did eat: At
 which carriage of his, his servants
 much marvelled, saying, what thing
 is this that thou hast done? thou did'st
 fast, and weep, when the child was a-
 live, and when it was dead, thou did'st
 arise and eat bread: and David an-
 swered, while the child was yet alive, I
 fasted, and wept, for I said said, who
 can tell whether the Lord will bee gra-
 cious to mee, that the child may live?
 but now hee is dead, wherefore should I
 fast? can I bring him back again, I shal
 go to him; but hee shall not return to
 mee? And David comforted Bathshe-
 ba. Thus there is a time to be born, and
 a time to dye: a time to weep, and a
 time to laugh: a time to mourn, and a
 time to dance.

20.

21.

22.

Ecc. 3. 2;

Fiftly our dolorous mournings, must
 not be without some mixture of joy,
 the losse of beloved friends may seem
 S. A sweet mixture of
 joy and
 sorrow in
 our moun-
 ning, &

desperate and irrecoverable, and the sorrow is the more exuberant, but yet there is joy again, which doth surmount in the gracious soul to allay it's bitterness; who can loose nothing of the creature, but it is made up in God, repaid in Christ, with a great overplus; therefore sorrow may not always abide upon his spirit: if he sorrow, that any stream of his comfort is cut off, it is but turning him to the fountain, and he hath all made up to him again, and he rejoiceth blessing God, who saith to him, as *Elkanah to Hannah*, *am not I to thee* instead of more friends? so says God to the mourner, *I am to thee* instead of all & more then all; And thus as fast as doth thy sorrow abound, so fast and faster do thy consolations superabound.

That dear friends be dead, that is sad to hear of or to see, but that mortality is put off, to put on immortality, that's joyful; that death hath swallowed up our friends may grieve us, but that death is swallowed up of life, that

that doth rejoyce us; that friends be departed seems to begin a desolation, but that they be delivered from their body of sin from grinding pains, from destroying diseases, from unruly lusts and sinful passions, from strong and dangerous temptations, from fiery darts, from Satans wiles and methods; all this is matter of joy: you who exceed in your mournings for your loving parents and dear friends, taken out of this world, I may fear you believe somewhat in this worlds glory, to be very lovely, and truly good, and more excelling then the Scriptures ever spake of, and therefore you so mourn at your friends being bereaved of and taken away from that good; when as (indeed) all that is below and sublunar is fading, and perishing, and all that is below Jesus Christ and the glory to come, is but a melancholly lump of vanity and vexation of spirit; which made the Psalmist say, that every man in his best

Eccles. 1. 2.
stained va-
nitie emp-
riness

P 4 estate,

Rom. 22.
23.

estate, is altogether vanity : you seem to forget that the whole creation groans under this vanity, and travelleth in pain, together till now, and not onely they, but our selves also which have the first fruits of the spirit; even we our selves groan within our selves waiting for the adoption to wit the redemption of our bodies : when God sees good to take away our gracious friends, he takes them from such vanities and perturbations, as under which they do groan; that we might not onely be satisfied with his dispensation, but blesse God and say, be it so Lord according to thy word.

When you think of your friends long languishing sickness, sore pains, wearisome days and nights, and of the cruell stroak of death; then like *Heshbons* pools our eyes be full of water, and like house-spouts tears run down our cheeks; but man of sorrow recollect thy self and wisely consider that by deaths hand all pains sicknesses and

and sorrows are finallized, and there shall never be one tear sorrow or pain more; thy body is laid to sleep as in a sweet bed of roses, till the generall resurrection, and thy soul is at perfect rest and ease, is carried by the blessed Angells into thy Lords armes of sweatest embraces, and hath the same entertainment as Christs humane soul and body had, after his blessed ascension, whom the Angells brought to *the Antient of days*; so doth Christ present the souls of his Saints departed to the father. Do'st grieve and canst not be comforted? Oh change thy minds affection as thy friend is changed! for he is received into heaven with the same acclamations as Christ himself was welcomed, only it shal be according to thy measure and capacity. By this time, I hope I have *wiped off all tears from thy eyes*, & put a sweet handkerchiefe into thine hands to do it thy self: Then meditate much, and say it oft *blessed are the dead that dye in the*

Dan. 7. 13.

the Lord, or rather that sleep in the Lord that they may live for ever. Pretious soul do not mourne unmeasurably, for such who are triumphant in heaven, being *cloathed in long white robes, and washed in the blood of the Lamb*; who at the generall restauration of all things, shall claspe and imbrace us as *wet them being made like to Christ's most glorious body*. Thou then who hast been long a mourner, gather up thy spirits, God hath provided thou shalt not want thy friend, himself will make up all to thee so far as is good for thee, as he did to *Job* before; his hand is not straightned, he can raise up better friends, and compose thy spirit with an holy contentment, as the Father says he did the spirit of the virgin *Mary*, who standing by the crosse of Christ, was not seen to let fall one tear.

*Ambros.
stantem
lego, flen-
tem non
lego.*

Sixtly and lastly, be perswaded to quit thy surcharged heart of all sad disquietting thoughts, for immoderate

rate grief may not bee continued, without the tin of mutterings, and murmuring against the all-wise providence of God; which is high rebellion against his wisdom, and dignity; as if thou (poor shallow creature) knewest better then he, what was, or what had been best: go to God in faith; cast thy self down before him, humbly, believingly, for there's enough in God, to make thee whole; go to him in humble prayer, commend thy case absolutely to him, and engage thy self determinately to bee at his disposalment, in thine present condition; and say, *Lord, I am in thine hand, do by me thy servants, and mine, as shall seem good in thine eyes*; And lastly, acquiesce sweetly in the sufficiency, and al-sufficiency of thy Lord God. And this is the fourth exhortation, ~~wherein~~ ^{wherein} he had the obsequies of friends mourning for them, *that dye in the Lord*; in seven particulars, and rules unto mourners in six par-

SIMEON'S Song.

particulars. Thus have I endeavour-
ed according to my weak measure
and small talent, to raise up and re-
vive departed *Simeon*, that in him I
might set before you a gracious ser-
vant of the Lord, who lived holily, and
dyed happily; and left a sweet sa-
vour behind him unto succeeding ge-
nerations; that in ages to come the
people of God may walk in the way
which he had proved, and hold by
the golden line of *Simeon's* faith, till
they depart in peace, and their eyes do
see their salvation, as *Simeon* did;
which the God and Father of our
Lord Jesus Christ vouchsafe unto us,
of his everlasting love, and infinite
mercy. *Amen, and Amen.*

FINIS.

In obitum Illustrissimi viri, ROBERTI HARLEY, Equitis honoratissimi ordinis *Bathoni*.

Musarum vertex obiit, fidemque Minervæ
Palladium, patriâ gloria, fama togæ.
Quem culmen sibi, quem coryphæum agnove togati;
Quem sibi legerunt omnibus Alpha libris.
Pauperibus, quorum tenuis sors esse negabat.
Edoctos, epulâ novâ utrumque dedis,
Nec cessat propriis de vectigalibus haustis
Flaminibus stipem larga dicare manus;
Qua nummis puduit perituris parcere, major
Cui proventus opes non habuisse fuit.
Cumque ipso navem quisquam conscendit eandem,
Cui virtus fuerat, cui cynosura fides.
Eximium hinc meritis titulum, non ille creatus
Sed proprio fuerat munere factus eques.
Quippe suas sumplit solâ virtute secures,
Ipse sibi Consul, fascis & ipse sibi.
Quem nec honor, nec seduxit commissa potestas;
Sed regere & populum novit, & imperium;
Quotquot Jacobo numerabat rege senatus
Anglia, te vivo (Carole) quotquot erât,
Nullus Senatoris toties excepit, & hæres
Successorque fuit continuè ipse suus.
Hunc duo Postremi tantum exclusere senatus,
Et solùm canâ fronte Senator erat.
Tandem obiens cecinit Servum dimitte salute,
Vitâ, quæ tecum condita (Christe) fuit.
Plenâ mente, fide, possit ut discere rursus
Vel nasci Christum, vel Simegna mori.

Τὸ τῷ ἐνδοξοτάτῃ Ἀνδρῶν καὶ ἰσχυρῶς περὶ φανερῶν
Ροβέρτου Ἀρλίου ἐπιτάφιον.

ἩΡᾶ τοι ἀντίον ἦλθε (Πάτερ) θανάτην φέρον ἄνθρωπον
ὦ, σὲ ἐπερχομένη ἀντίον ἦλθε βίῃ.

Στάσε τὸ καὶ σπῶσας σὺ σὺν ἑτρώχεσιν ἑτρεχον ἀντί
Μοῖραν δ' ἐδίε δύνῃ ἐδίε σὲ (ἀντὶ) φθινειν.

Ἀλλὰ γένων αὐτὸς τε ἐὼν βελῆσαι μάλα δυνά

Νέστωρ, γῆ σ' ἔτασιν καὶ ἔτι Νέστωρ ἔμουν

Ἄσθε γένεθ καὶ σὲ νῦν τέρον αὐθι, γενέθ

Ὅφρα δύνῃ Νέστωρ καὶ πάλιν ἡμέτερον.

Βιγιάμυ τοδράφου.

לזכרון הרובקטום הרליאונ
פירש

הנה נא הוא שני מושה
גדול אם רחמים
שויקם דלים עיני עור
בגד הערומים
לו גמו יראי אלהים
למגדל מחורף
גמ לו גמו העדיקים
המקדש מרורף
הגומ יחדיו אף הכבוד
ותן אתה תברו

מודה

מוֹדֶה אֶחָד מוֹדֶה אֶחָד
עֶצֶם עֶצֶם יִסְרוּ
אֶף-כִּי אֶחָד מִתּוֹסֵלָה
פִּיחַת הַזִּקְנִים
יְמֵי חַיָּו הֵי יְגוּ
שָׁנָה שֶׁבַע שְׁבָעִים
אֲשֶׁר סִפְרָתָה שָׁנֹת לוֹ
רוּעַ בְּגִעּוּרָתוֹ
אֲשֶׁר סִפְרָתָה מֵעָשָׂיו
רוּעַ בְּזִקְנָתוֹ

בְּגִימִין וּדְרוֹשָׁה



The Author's Letter to Sir

ROBERT HARLEY, *about
the beginning of his long sick-
ness.*

Honorable Sir !



S I do much bless
God for the Re-
ligious stedfast-
ness, in such ver-
tiginous times ;

when so many reeds have been
shaken with every wind ; so I
am confident, you will ever
bless God, for that your house
was built upon the Rock : and

[*]

for

A porch to Glory.

for the excellencies of Christ,
and of his attractive loves to
your soul : who made you sick
of love, after the more full in-
joyment of him, who is a head
of fine gold, and a Cluster of
Camphire : the Lord your
righteousness ; the chief of ten
thousand : who hath invited
you to repentance unto life,
and to more daily communion
with his excellency. Pardon
my boldness, Gracious SIR,
possibly God will use my little
Talent, to warm your heart,
with the shining love of Je-
sus Christ : so peerless, so sweet,
so chaste, so full, so unchange-
able, so adequate, and magne-
ticall, in all his Mediatoriall
works

A porch to Glory.

works upon your soul, I say upon your soul, so miraculously saved by the Lord : and pulled out of the suburbs of Hell, so unexpectedly, so undeservedly, so freely, in the day of your souls first love & espousal to his blessed self. Time was (Noble S I R) that your Honour walked in the way of your own heart, bathed and rolled in a worldly Paradise of princely favour ; when your thoughts, were too much (I presume) taken up about additionalls : with which to enamell your present state, with worldly contentments : whose emptiness, together with your Christlessenels, the God and

A porch to Glory.

Father of all your mercies, discovered in his own time, to that your pretious soul, and with all, did let down some beams and glimpses of the *unum necessarium*, more necessary then to be born, to live, to be fed, and clad : I mean Jesus Christ, and him crucified : when heavens infinite mercy, caused the day to break, and the shadows to flye away : presently upon which you must confess with godly *Junius*, *statim mihi alia facies apparuit* : when you then heard with other ears, understood with another intellect, saw with other eyes, spake another language, and with a new tongue, read the Scripture with

A porch to Glory.

with another spirit, and understood with another sense, and understanding : yea, and acted by other principles then before, *old things then vanished away, & all things became new*; But how? I answer, by that power of God, that exceeding greatness of power, which raised Christ from the dead, and set him at the right hand of God. SIR! thus you came to know Jesus Christ, and him Crucified, which is above all knowledge, especially to know our selves to be Crucified with him; Oh! that is wisdom indeed, and knowledge most transcendently excellent : for it will make a man wise to salvatiō. Besides,

A porch to Glory.

thus to know Christ, and thus to know him for our selves, is of most excellent use to us at present, since it is not onely an informing, and speculative knowledge, but a conforming and reforming, a practicall and operative knowledge, which works mightily on the unregenerate part: perswading that also (by degrees) to bee Crucified with Christ, and to live more intirely by the faith of the Son of God, who loved us, and gave himself for us. (Pretious soul) this life by faith, is life indeed, the present lifenaturall is a death to this life, but the believers spirituall life, that is a life purchased

A porch to Glory.

fed at the dearest rate, viz. by the most unvaluable blood of Christ It's to live in God the Father spiritually, to live in Jesus Christ by the mysticall union, and by the sanctifying Spirit of God ; breathing this life into dead souls, and quickening our dead & dry bones, enabling & empowering us, to cry Abba Father by the Spirit of his Son : and loosing the tyed tongue, to say from our own particular interest, *O Lamb of God which takest away my sins* ; all my sins : the sins of all my life : nay, all my other mens sins ; all the sins of my vile nature ; nay, my sin of the first *Adam* : and all this blessed

[* 4]

Jesus,

A perch to Glory.

Jesus, as freely as ever the rain
did fall, or the Sun did shine,
never to impute any one of
them to me, but acquitting
and absolving thy poor crea-
ture, meerly for thy mercies
sake : to justifie me for ever,
before the eyes of thy glory ;
nor is this all, (O Father of mer-
cies, says the pardoned soul)
but thou dost also richly en-
gratiate thy poor servant, to
be the beloved Spouse of thy
dearest Son : and to confer
that grace of Adoption, to
bring me nigh to thy self, by
the blood of Christ : yea to
confer sanctification on mee,
that I might also partake of thy
divine nature ; of a Briar, to
make

A porch to Glory.

make me a sweet Rose, of a Lyon, a Lamb; of most deformed, defiled, abominable within and without; to make mee lovely, comely, fair as the Moon, beautifull as the Sun: & so to take me into thy most holy Covenant, with thy self: and to give me a propriety in all things in heaven, and earth. Thus life is mine, and death is mine, the world is mine, things present, and things to come, all is mine, I am Christ's, and Christ is Gods: a very strange Paradox, a very large Inventory, yet no larger then the New Covenant, in which God hath said, I will be your God, and you shall be my people,
that's

A porch to Glory.

that's proof enough : for *qui habent habentem omnia, habent omnia* : here is a Bee-hive of the sweetest honey (much beloved in the Lord) before your the effectuall calling, like the wandring Bee, your honour went from flower to flower, from one tree to another, and found but little sweetness, if any at all, and what ever it was, you were content to forsake that too for Christ : but then you said as *Jacob* in another case, I have enough, my son *Joseph* is yet alive ; my soul is yet alive, alive to God in Jesus Christ, and with old *Simeon*, you are daily singing forth this *Cantionem Cygneam* , Lord
now

A porch to Glory.

now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation : Lo ! the budding of Simeon's Almond tree, one bud is, Simeon, is a volunteer to death, not dragged thither by fatall necessity, nor his soul thrust out of doors, with a violent hand, but willing now, or when-ever his Master shall please : So, good Old Abraham, dyes in a good old age, full of years, and full of grace, scarce an empty corner in his soul : both instances had enough of days and years, therefore did breathe, and pant after eternity.

And now (celestiall soul)
hearken a while and you shall
hear

A porch to Glory.

hear the Spirit of Christ, sweetly whispering, *Arise my love, my dove, my fair one, and come away: why tarriest thou?* To whom the redeemed doth joyfully answer, Be it so (O blessed Saviour) I do only tarry thy leisure, I come Lord, I come; but in thy time, and according to thy Word, not before: mean while, Lord help me to act faith in thy rich promises, and in a blessed reliance of most holy recumbency, to sit at the footstool of thy great mercy; admiring the honour thou do'st to all thy holy ones, and magnifying thy grace, to thy Saints, differing onely in degrees from glory; for grace

A porch to Glory.

is glory militant, and glory is
grace triumphant.

And to conclude, Honour-
able SIR! Holiness in heart
and life, is greater honour, then
to be born the son of a King :
for the holy ones of the Lord
have (as it were) the blood
Royall of heaven, running in
every vein ; and the remem-
brance of every such one after
death, is as a pretious ointment
powred out ; or as the smell
of the Wine of Lebanon : bear
up then (souldier of Christ)
against all discouragements in
your journial towards heavenly
Canaan ; what if you do meet
with temptations, and trialls,
nay with fiery Serpents in the
way.

A porch to Glory.

way : follow your Captain
Christ Jesus, who for the joy
and crown set before him, did
endure the Crosse, and despise
the shame, and is now set down
at the right hand of the most
high. Wonder not (O warri-
er of Christ) if bullets of temp-
tations, and fire-balls of hellish
terroures threaten to destroy
your faith, which if they hit,
they cannot hurt you : Jesus
Christ (in whom we are more
then conquerours) takes all
the blows, and gives you most
insultantly to triumph over
them; and to read down all your
spirituall aduersaries, and to
be gainers by them all, in the
day of your blessed change;
when

A porch to Glory.

when you shall bee clothed upon with the same glory which Christ himself had, from the Father by special donation; and the very day of your death you shall be with Christ in Paradise; as a Bride welcomed by the Bridegroom; when your honour shall for ever sit with the King of Saints, in heavenly places: congratulated by innumerable Angells, and by the generall Assembly, and Church of the first born; enrolled in heaven, by the spirits of just men made perfect, and with whom your blessed self, shall make one; saying,
Halle-

A porch to Glory.

Hallelujah , salvation , and
honour, and glory, and power
unto the Lord our God, *Amen.*
Hallelujah.

Yours

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